THE SPIRITUAL BEE, OR A MISCELLANEY

Of Scriptural, Historical, Natural Observations, and Occasional occurrencyes, Applyed

IN

Divine MEDITATIONS.

Nath Horrmann

By an University Pen.

It is my Meditation all the day long.
Psal. 119. 97.

OXFORD,
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To the
Much Honored
Sr. *COPLESTON BAMPFIELD*
High Sheriff
for the County of *Devon*.

Much Honored Sir,

I should not have known how to have *skreened* my self from the imputation of *Overvaluing* this Paper, if I had thought it had merited your Acceptance, much less your Patronage: for, in reference to the latter, as I esteem custom no sufficient *Warranty*, for men's making the *Portal* a

guard & defence to the City, judging themselves sufficiently secured from those assails to which they are otherwise liable and exposed, by placeing some *Name* of *Repute* in the *Entry*; so I could not but account it, as highly above the *infirmities* as the *bulk* of this *pamphlet*, to deserve the *Passport* of your Name standing in the Front, to induce the world (which is that I designe in this Dedication) to be at least *Civill* to it: And in reference to the former, could these Lines change their *hue* and put on Red, they would but in *type* represent that Consciousness of many imperfections which Guilt hath made *legible* in the Authours Countenance.

So

So that waving all *plea* of Title by *desert*, to your acceptance as well as Protection, I must cast my self entirely upon your *Pardon*; which I presume I shall not be long in *suing out*, having anticipated the severest Award any other Judge can passe, by a more *rigid* Censure of my own, which I hope will procure favour for him, who is

Oxon. Aug. 2d. 1661. *Much Hond. Sir,*

Yours truly devoted in all Christian Observance.

To the
Christian Reader.

Reader,

IT *is the happy advantage of our Contemplative Life above all others, that we can never find the leisure to be truly and entirely* Idle; *and when we have a* Writ of Ease *given us from more ordinary and necessary occasions, even in our relaxations and remissions, the Mind inured to Speculation will find out some matter or other to work on, and busie it's self about; and it can as little be wholy* reposed *from that activity and motion, as the Sea from agitating and moving its self, or the eye while open from seeing. This small Collection of* Thoughts *which thou art here presented with, hath*

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the issue of my improvement of that advantage (Losse of Time in its smalest parcels, being that which I have alwayes desired to reckon in the heaviest Item *of those things I am accountable for to my Discretion) being only the product of my* retirement home *into mine own bosome, in those* intervals, *& respites which have been afforded me from other Literary Employments*, quibus in occupationis exilium missus sum: *(which consideration will also furnish me with an Apology for that Inequality of style which the more judicious reader may observe the various parts of this Abortive to be* formed *with) & I confesse scarce any thoughts did ever with so great a relish* steal *my time & mind away as*

those

those which I have thus expended. My Papers would easily have afforded to have swell'd *the size, but I would not presume to entrench further upon thee, till thy candour towards this were secured.*

As I judge it vainly imprudent to have recourse to those known and usuall pretences of, preventing false Copies, importunity of Friends, casting in their Widow's mite &c. so commonly served up *as excuses, and Vouchees of Publication (though I might perchance use some of them with more grounds then some, who impose upon the* vulgar *by setting up their cry at greatest distance from their Nest, like* Lapwinges) *So likewise I deem it tediously* formall *to make*

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Defenſatives & enter cautions againſt the Critick and the cenſurer (the Zoilus & Momus:) Although, as they are wont to rub Hives *with bitter herbs to defend them from venomous creatures, ſo I could wiſh I had an Antidote againſt ſome Readers that make it their buſines, like* Flies *to ſeek out and ſtick upon* ſore places *only, or which is worſe, like* Spiders, *to gather and by an innate virulency concoct into poyſon that, which of it ſelf was of an innoxious nature: However, while I lye* poſt ſipa-rium, *and my writing is like that upon the Wall to* Beltſha-zar, *where the hand only was ſeen not whoſe it was, my Curtaine will be inſtead of a Sheild as well as a vaile.*

As for this manner of writ-

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ing some have thought it as advantageous to publike improvement as any; having observed that it hath been the unhappy fate of Polemicall and controversall bookes rather to enlarge & widen then close differences, in so much that their usefulnes otherwise doth seldome countervail and expiate for their disadvantage this way: and for Doctrinall writings their numerousnes doth rather oppresse then benefit, rather satiate then satisfie the Reader; and I have sometimes thought the case to be much the same here, as it hath been observed concerning being versed in Books of History that it makes men wiser then those of Policy, as furnishing us with Instances as well as Rules, and as it were upon the Stage

*ὥσπερ ἐπὶ σκηνῆς.

dressing

dreſſing up and perſonating the Precept ſo, as that our mindes ſhall have a more full and advantageous proſpect of it.

I doubt I am juſtly jealous in fearing it a ſelf-flattery to think here may be that variety which may not be wholy without profit: That Divine whoſe aime is only to pleaſe, never pleaſed me; and yet withall I ever judged it impoſſible for a man to profit that pleaſed not. If wax may be here hiv'd up as well as Hony, yet both may be ſome way uſefull. Where the grounds from which I have made my ſtartes do not afford ſuch plenty of beneficial thoughts (which is to be imputed to the poverty of that treaſure of which the Authour is owner) yet there perchance what is diſcourſed may adminiſter

niſer the happy occaſion of better thoughts in others: and the Honey which drop's from the dryeſt *of theſe* leaves *may not be wholy unimproveable.*

I had once thought to have marſhall'd *and* rang'd *the things according to their nature under their diſtinct* Titles, *but upon ſecond thoughts I waved this piece of* Herauldry, *as deeming it needleſſe with ſuch curious and nice Ceremony to* ſeat *every thing in it's proper place.* Farewell.

THE *Spirituall BEE*, OR *A Miſcellany* &c.

I.

THERE's a very little Viper at *Amyclæ* (ſaith *Solinus*) which is diſregarded for its ſmalneſs, but hurts the more eaſily becauſe ſlighted. And they ſay of *Witches* that they

they beg and are pleas'd with smal things to be given them; but they thereby procure a power to work what mischief they please on the *Donours*. The Devil comes often a pleading for some sinnes *sub forma pauperis*; *Is it not a little one?* and being listned to, he can improve the smallest *grant* to his great advantage in our hurt and discomfort. As he represented it to *Eve* 'twas but *tasting an Apple*; which prov'd the ruine of Mankind. Therefore when he shooteth this Shaft, let us take it up and retort it on himself again: if he make the smalnesse of the thing a consideration to tempt us to a compliance, let us make use of it to facilitate our

our reſiſtance; if it be ſmall to yield to, it is little to reſiſt, and tis eaſieſt to deny Satan in the ſmalleſt things, whom we muſt not gratify in any. So long as we ſhew no *kindneſſe* to him he can never hurt us: But if we give him the leaſt corner of our ſoules but to ſojourn in, he will ſoon *litter* a whole *helliſh brood* of ſins in a ſmall roome, and by an increaſed force, get an abſolute rule. If he have eaſie admittance at the ſmaleſt *paſſe*, *Gad, behold a Troop comes*; as the whole *power* of an Army may fall in upon a City at a *narrow breach*. A little ſpark may be ſo fewel'd and managed as to ſet on fire a whole Town. 'Tis therefore an excellent ſaying

of the son of *Syrack*, *he that despiseth little things, shall perish by little and little.* Let me crush the *Cockatrice* in the Egge, that I feel not the mortall stinges of the Serpent when engendred; and strangle sin in its Infancy, that the *first* breath it takes may be likewise the *last*, and it may expire in the *first motions*: that though it be *conceived*, yet it may prove *abortive*. Happy shall he be, *O daughter of Babylon*, that thus taketh thy children *while young*, & dasheth them against the stones before they are arrived to a more adult and unresistable growth.

II.

I have sometimes seen a *blazing*

blazing Comet much outshining other *Starres*, and attracting the eyes of men to behold it with wonder; which yet by its decay, and vanishing awhile after hath appeared to have had no true place among the Starres, but in the lower Regions; to have been nothing else but a slimy *Meteor*, and notwithstanding its *glaring lustre*, secretly to have sent forth vapours of a virulent and malignant nature. How many in our dayes have been seen and gaz'd on with admiration, who have shined with glorious beames, which yet by their *fall* have at length discover'd themselves to have been Exhalations, only *guilded* with rays, and *counterfeiting* Starres,

ſtarres by an *exceeding* ſplendour (for often doth the Hypocrite outgoe the Saint in Appearance, as much as he com's ſhort of him in Reality) Many have had a ſhining zeal in thoſe exerciſes of Religion that lye *open* to the view, and ſo have gotten and kept up an high eſteeme and *credit*, but not *trading* on a *ſolid ſtock*, but taking up their Saintſhips all *upon truſt*, no wonder they prove Bankrupts at laſt. The fooliſh Virgins made a great *blaze* with their Lamps, which yet by their going out appeared to want Oyle. Theſe *Falling-ſtarres* ſhall never ſhine in the Firmament of Heaven. Let all therefore try & aſſure to themſelves

ſelves the *fixednesse* of their *ſtation*, the *conſiſtency* of their ſubſtance; and making *juſt allowances* for that *aſcititious* and *impoſturous Light*, which Intereſt, Profit, worldly credit and advantage, ſlaviſh fear of God, may have *veſted* them with, examine what remain's of what is true and *firmly* grounded. Let me never deceive my ſelf or others with a *falſe Light*: I had rather be a *true ſtarre*, though the ſmalleſt, and ſhining undiſcern'd (as the Stars in the *Milky-way*, which cannot be ſeen without a *Galilæo's Tube*) then be the moſt *glorious Comet*. Lord, though a ſpiritual *Falling-ſickneſſe* may caſt me into a ſwoune for a time

time, yet let it never *mortally* seize on my *vitals*.

III.

Justinian the Emperour having had his Nose cut off by his Enemies, when he was their prisoner, and afterward recovering his liberty and his Empire, when ever the wiping off the filth from it, put him in remembrance of the injury, he caused still one of his enemies to be brought before him, and put to death. A *holy Revenge* would well be thus exercised against Satan; whenever the working of our *corruption* remindes us of that cursed depravation of our Natures which that Arch-Enemy of our salvation was the

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Authour of, to ſlay a Luſt and make it fall a *ſacrifice* to the *zeal* of our *indignation*; if there be any *Agag* or Ruling one, let not *our eye ſpare him*, but bring him forth and *hew him in pieces*. This will be, by a ſpirituall *Chymiſtry* to extract an *Antidote* out of the *Viper*, to make a ſoveraigne *Treacle* of the *Scorpions* own fleſh; to pave our way to heaven with the ſcul's of our Enemys: in a ſenſe, by a *holy guile* to *make Satan caſt out Satan*: to turn an *overthrow* into a *victory*, and raiſe a *Trophee* out of our *ruines*; to riſe by our falling. As *Peter* could then perfectly conquer his ſelf-confidence when he remembred the ſad ſtory of his foul fall in the

Priests hall; and could give a more humble and modest answer when Christ asked him, *lovest thou me more then these?* Thus St *Paul*, when he found Satan *knocking for entrance*, fell a *buffeting* himself.

IV.

Finding my Friend in a passion of anger, I gave him a check, and endeavoured by some motives to reduce him to moderation; but I perceived he was the more incens'd and that after the attempts I made to slake & lay his heat, it was become greater then before. Passion is deaf to all advice but what may seem to encourage it; this *Wild-Fire* makes

makes that its *Fewel*, which was intended to *quench* it, and turn's that into *food*, which was design'd for *Remedy*. Water cast on the Smith's forge doth the more enflame it, and makes it burn the fiercer: a Torrent is so farre from being restrained by what is set to stop it, that it swel's the higher and spread's the farther, *pontem indignatur*. To encounter a man in the *boisterousnesse* of his passion, is, to enter the combat with such creatures as St *Paul* fought with at *Ephesus*; to cast reines on the waves of the Sea when it rageth: and to use *rational* endeavours, is to call a Souldier to Councel in the heat and fury of a Battel. The method therefore

therefore both most kindly and most effectual is, to give place to *wrath* while the tempest rageth: not to apply our selves to the *cure* of it in its *Paroxysme*, not at too great a disadvantage to meet it with *reason* and *counsel* when it comes forth *armed* with *fury*, and *hooded* with blindnesse: when the Fire hath got a full conquest, & the flame is outragious, we seek not to quench it with water, and so save the house, but by pulling down the next, make the want of fewel diminish the flame. The violence of Anger is best *broken* by giving way, and yeilding to it, (as a Flint is easiest broken on a Cushion) and *time* is the best *Lenitive* to mollify it.

V.

It hath been obſerv'd, that thoſe who have the longeſt freedom from diſeaſes & leaſt infeſted with their aſſaults, do moſt hardly eſcape when a diſeaſe once tak's hold of them; Nature being eaſieſt ſubdued where it hath not been *quickned* by exerciſe and oppoſition: and hence it is that *Feavours* are generally more *pernicious* here in England then other where in places about us, becauſe that diſeaſe is leſſe familiar to our natures, then to thoſe in our neighbour country's.

Temptations uſually are moſt dangerous where leaſt frequent

frequent, and their assaults most effectual on those who have seldomest experimented them: they are then most to be feared when their *power* is increased by a strength *gathered* from long discontinuance, and the edge of our resistance *rebated* by a long *restiveness*: when our shield is laid by, and may have contracted *rust*, then those *fiery darts* are with most difficulty repell'd; when our *Bow* is *unbent*, and our *hand* in our *bosome*, no wonder if our disadvantage be great in the enemy's onset. Hence Satan hath this Stratagem amongst others, not to be frequent in his assaults there, where former Alarmes have excited to care and vigilancy, and

and set continual *watch* and *ward*: but to attempt entrance rather, where a long quiet hath bred security, and lessened the power of Defence: where he bestow's his visits seldomest he is least fear'd, and consequently least provided against. Let me not think my self secure from those temptations with which I have been little exercised, lest I find my self most overpowred there where I least suspected Assault, and adde to those Advantages, of which Satan hath otherwise too many over me, that of mine own Security.

VI.

VI.

Scal. Exer. adv. Card. 217.

I read of an *African beast*, called the *Dabuh*, which they take with *Musick*; for being charm'd with the sweet sounding of it in his eares, he suffer's his feet the while to be fetter'd; and so his *death* is the *Minstrels pay*: And the folly of the *Larke* is pitti'd by us, which while it playeth with the Feather and stoupeth to the Glasse, is caught in the Fowler's net. Ther's a spiritual charmer which by the pleasing deligh's and allurements of the world, cast's us into security, and then we are with ease enchain'd in his shackels: a *Syren* that sing's us

us to death. This is that, which hath by *ſweet* and *ſoft* conqueſt enervated the *Samſons*, overcome the *David's*, ſubdued the *Solomon's*; that, in whoſe triumphs have been led the moſt reſolved and generous ſpirits, the ſtouteſt and ableſt Champions. Do thou (with the wiſe Græcian) ſtop thine ear to the Muſick of Pleaſure, for it is Magick; truſt not her flattery's, *O my ſoul*, for her *kiſſes* are but to *betray* thee, & there are *ſnares* in her *ſmiles*: when ſhe *fawn's*, on thee & *windeth about* thee, *caſt off* the *Viper*; in the *end* ſhe will *bite as a Serpent*: to *reliſh* her ſweetneſſe is Mortall, for ſhe is the high-way to Death, & if thou affect her

thy

thy face is set towards Hell, and thou art in the *road* thither. Lord, if I am at any time allur'd into Satans nets, and his *bolts* are cast over me, do thou knock off my chains, and loose my bands (as thou didst to Paul and Silas) break the gins and deliver me, that my soul *may escape as a bird out of the snare of the Fowler.*

VII.

Alexander the Great was wont to say of *Homer's* Heroick Poem, that, it ought to be sung only to a warlike nation, & at the noise of a Trumpet, not when it sounds a Retreat, but when it call's to the Battel: For it is not for mean spirits

ſpirits to *reſent* motions of Generoſity at the *recounting* of affairs which have no leſſe Difficulty in the Conduct then Beauty in the Diſcription. What he ſaid of that admired Poem, may with more aptneſs be apply'd to the Goſpel of Chriſt; *Tuba eſt Chriſti Evangelium*; it proclam's a warre, ſounds an Alarme, and call's us to the Campe; to make every place a Pitcht-field, every day a day of Battel againſt thoſe many and inceſſant aſſaults, both from *inteſtine* and *forraigne* force. And who but thoſe that are *inſpired* with a heavenly *courage*, can bear the Thunder of that *ſound*, that calleth them, to *love them that hated them*, to

doe

doe good to them that Perſe-cute them; to take up a hea-vy croſſe, and follow Chriſt *naked*, to *glory* in reproach; to hate Father and Mother, and (which com's to the *quick*) their life alſo to be Chriſts Diſciples. How many refuſe to take up the weapons and enter the Liſts; and cry *theſe are hard ſaings, who can bear them?* And thoſe who engage in the encounter, when they find the greateſt enemy they are to Combat with is *Self*, many *throw* down their *armes*, and fall to careſſe and *embrace* that which they ſhould *Duell* with.

VIII.

VIII.

The *Deepeſt* Waters move moſt *ſilently* & undiſcernably; and the Spheres have the *ſwifteſt* motiõ, yet move without noiſe: The Starres, though vaſt and glorious bodyes, yet diſtance makes them ſeem very ſmall; and many Stars as in the Galaxie, ſhine unſeen: The Moone when that ſide towards the Earth is darkned, towards heaven ſhines bright. If in ſome mens converſation I ſeem to diſcern little, or noſplendour, let me not be too raſhly forward in my cenſures of their eſtate; it may be I doe not approach near enough to them: perchance

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our heavenly Father may see that in *secret* which doth not discover it self *openly*; he may have a bright-side heaven-ward, though toward Earth he seem wholy Eclips'd: Perchance he hath so much more of the *Publican* in him, then of the *Pharisee*, as to think it a *good work* to *conceal* his good workes; and therefore is so farre from making his prayers in the open streets, to be seen of men, that he thinks his Closet scarce private enough when the dore is shut: and so farre from proclaiming his Alms-giving by sound of Trumpet, that he will not let *his left hand know*, what his *right* doth, when it dispenseth them: The *Flax* may have

fire

fire in it though it be but *ſmoaking*, and doe not break out into a flame. *As moſt men doe ſeem better then they are in truth, ſo ſome are better then they ſeem to be.* I had rather be good and not ſeem ſo, then ſeem good, and not be ſo: For the *Publican* went home rather juſtified then the *Phariſee*.

IX.

THe unjuſt Steward in the Goſpel, having waſted his Maſter's goods, and by *high dieting* his own Luſts brought a plentifull eſtate to a *Conſumption*; and being thereupon accuſed and diſcharg'd his Stewardſhip, caſteth about with *Luke* 16.

with himself what to doe, and findeth he was reduced to a great extremity, *not knowing how to digge, and to beg he was asham'd*; get a sustenance out of the *sweat* of his *brow* he *could* not, and turn *beggar* to crave it he would not. Lord, when I enter into a serious review with my self, and cast up my accounts, I find the endowments, gifts and advantages, the goods thou hast entrusted me with, to have been very carelesly Stewarded by me, and I have forfeited the benefits both of them and of thy service: *Digge I cannot*, I know not how to earn a reward of glory by my own righteousnes; but I *am not ashamed to begge*; my spirit

is

is not soe stiffe and incompliant, but that I can come once and again to beg *relief* at thine hands *for Christ's sake*; yea, I am not ashamed to be a dayly beggar at this door; for I know, the more importunate I am in cravinge, the more bountifull thou wilt bee in giving.

X.

THe Book which St. *John* eat, while in his mouth was sweet and pleasant, but in his belly became bitter: & we read of waters in *Miletum* and elswhere, fresh at the top and bitter at the bottome; and of a Lake in Phrygia whose water make's those that drink it

ſtrangely jocund and full of Laughter, but ſuch as it ends in their death: The Bee hath hony in the mouth but a ſting in the taile. While wee are pleaſing our ſelves in carnall contents, and rowling a ſweet morſel in our mouths, we ſhould doe well to conſider whether it will not *be bitterneſſe in the end*: there is noe earthly pleaſure which hath not the inſeparable attendance of Grief, and that folſowing it as cloſely, as Jacob came after Eſau, *houlding it by the heele*: Yea, worldly delight is but a Shadow, and when we catch after it, all that we *graſpe* is *ſubſtantial* ſorrow in it's roome. The hony ſhould not be very delightfull, when the

the ſting is ſo neare; better want it then feele the ſmart and venom that attendeth it. A naile in the temples may be the *Entertainement*, where *Faire ſpeech* was the *Uſher* and *butter* in a *lordly diſh* the *firſt courſe*, to make way for it. Theſe Gnats that make a pleaſing ſound awhile flying about our ears, wil bite us ere they part. Let me reſt on nothing that hath not a real and unmixed pleaſure in it, and then I ſhall find I muſt leave this world, and take a higher flight; here is no ſuch thing for me to reſt the ſole of my foote on, all things have both the *ſaltneſſe* and *turbulency* of the *Sea* in them. I will not bid adieu to innocent delight, but nei-

ther shall it have any thing of my *heart*; if I unwarily presse too much on Roses in the pulling, the prickles may run into my fingers. I will honestly enjoy my delights, but not purchase them at so dear a rate as my own Danger and hazard. That Mortal laughter and dancing which the bite of the *Tarantula* causeth, is only cured by Musick: The best remedy against the *Madnesse* of Laughter is the voice of that *wise Charmer*; God can cure and retrench the exorbitances and profuseneſſe of our spirits in wordly delights.

XI.

LEt us contemplate Prayer in it's journey between Earth

Earth & Heaven (as Jacob did the Angels ascending and descending:) It ascendeth lightly mounted on the wings of Faith, but it come's ever *laden* down again uponour heads; it goeth up, it may be, in a shower of teares, and descendeth in a shower of blessings: it is wafted into heaven with groanes (for these have a force to open heaven gates, and that prayer fly's swiftly that is carryed on the wings of a Groan) and those Sighes returne again laden with *comforts* (like the Southern winds in Egypt whose winges are charged with the sweet odours of Spices.) They goe out weeping but never come

weeping back, for where the Spring and Seed-time is wet, the Harveſt is clear and joyfull, *they that ſow in teares reap in joy.*

XII

I Have ſomerimes wondred, & almoſt judged it another Miracle, that Balaam was no more appalled & amazed at that moſt ſtrang uncouth Miracle to heare a voice come from that mouth which was wont only to Bray, and to ſee himſelfe outreaſoned by that, which was remarkable for nothing ſo much as it's ſtupidity and dullneſſe (almoſt as though He and his Beaſt had exchanged natures:) that his knees

knees did not tremble, and heart become like a ſtone, nor did he ſo much as alight off for it: but as though no ſtrange thing had fallen out he giveth the beaſt a wrathfull anſwer, without any Symptome of wonder. Although perchance being a Sorcerer he might be not wholy a ſtranger to converſes not much different from this, which might make it ſeem leſſe uncouth; yet I rather think that the tranſport of Madneſs which ſo poſſeſſed this Prophet, and the covetouſnes which *blinded* his eyes, left no roome or capacity to reflect on the unnaturalneſſe of the accident. And then ſee how ſenſeleſſe and ſtupid Luſt and Paſſion

ſſion make us. Many are ſo *eager* in the purſuit of their carnal deſires, ſo wholy poſſeſſed with contrivances, to compaſſe, and Hopes to attain their ſatisfaction, that they regard not any providences though never ſo ſtrang and remarkable that enterfear to croſſe them in their courſe: though God meet them in the way with a drawn ſword, though he ſpeak from heaven in a voice of Thunder againſt them, they are not aſtonyed or appalled: they may ſtorme and rage at the impediments that traverſe their unlawfull purſuits, and at the blocks which are laid in their way, but they take no notice of the *H*and of providence which caſteth

casteth them there, though it be perchance as visible and miraculous as *that* which wrote *Belshazzar's* Doom on the Wall.

XIII.

WE read in *Agellius* of a Souldier, who riding forth to a Muster with a horse as lean and carcasselike as if he had been newly raised out of a Charnel; and himsef so well habited & full that he might have been a very sufficient burden for a more able beast; & being demanded by the *Censors* whence came such a great disproportion, between the Meagerness of the one, and the Grossness of the other, *Noct. Att. lib. 4. c. 20.*

anſwer'd that it was becauſe *He tooke care of himſelf, but his Servant tooke charge of his Horſe.* Moſt men have languid and infirme ſouls while their Bodyes are in a vigorous athletick habit: Their ſpirituall parts are reduced to meagerneſſe and *Conſumption*, whiles their Senſual parts are Full even to a *Plethora.* And whence is it? becauſe their Souls have noe ſhare in their care and treatment, they do not mind them as their own charge: their time and diligence is all laid out on their Bodys; theſe are the Darlings they pamper, and which ingroſſe all their thoughts and care; or if through a vouchſafement they expend any the other

other way, they ſoon reſcue themſelves as from an Uſurpation and encroachment. But ſurely, ſouls ſo weakned and emaciated will not be able to ſtand the leaſt brunt in the day of Battle with the Enemy's of their ſalvation, labouring under the preſſure and weight of a ſo much indulged Fleſh. Let me have a lean, unhealthy, neglected, deformed body, no matter, ſo I may find my ſoul ſound, in good liking, ſtrong, and beautifull in the eyes of God.

XIV.

HOw many weary and tedious ſteps doe many Mahometans tread in their long

long Pilgrimages which multitudes of them yearly take to *Mecetha*, the place where their grand Seducer *Mahomet* was buried? and that meerly for the increase of a carnal impostorous Devotion. (that they may be reputed *Hoggees i. e.* Holy men, as such are ever after styled) And how many a deluded Popish Pilgrim measureth thousands of tiresome paces, adventureth through many dangers, endureth many hardships and severe and grievous Entertainments, in a journey to the Holy Land; and is content at last when come in view of *Jerusalem* to pay a great Entrance-Tribute to the *Turkes* for admission, and all meerly

meerly to see the Sepulchre which encloſed our Saviour's body, and the place which once had the markes of his footſteps. I am a pilgrim not by choyce but by an unhappy Neceſſity; my Journey is towards a Holy Land the heavenly Canaan; I Seeke a City which is from above, the New Jeruſalem: which my Saviour not only hath but always doth bleſſe with his preſence; not in his low, abject, humbled eſtate; but in his exalted wonderfully glorious preſence. Shall I complain of the tediouſneſſe of the way, the Terrour of incident dangers, the ſweat the toile and laborioufneſs of the travel to be undergone, where the contentment

tentment and delight at journey's end is so infinitely transcendent? What *Red Sea* can have so much *horrour*? What wilderness so much dismal & sad amazemēt, what occurrences can be so fearful, hardships so grievous, dāgers so terrible, what condition so necessituous or State so bewildred, as will not be rendred Amiable and desirable when leading to the sight and enjoyment of our *Saviour*? No Tribute either of sorrow or death its self, but is an easie Purchase for admittance, not to his Sepulchre but his Throne: nót to see the place *where the Lord lay*, but where he *raigneth*; and not to look on, as an *Alien*, but to Enter and possesse as a *Denizon*.

XV.

XV.

SOme are so Curious as to conjecture that Christ's Prayer which he made after his withdrawment from his Disciples, was not meerly Mentall but vocall, inferring it from the manner in which the Evangelists relate it, *he prayed Saying*; which they will have to imply an audible speech and voice.

However, whether we have so great a Pattern for it or no, I think there is some advantage to be observed that secret Prayer hath which is vocall above what is Mentall only, (although it be all one to God who hath an ear to hear what

what the heart prayeth as well as what the Mouth.)

1. In that by joyning a voice to our Mentall prayer, our Affections are more awakened and quickned; as we find by experience, that the Senſe of a Miſery when cooped up in our own thoughts may not expreſſe it ſelf in teares (which are the Language of grief) but yet when we vent it to others, in our recounting it, we cant't refraine from weeping.

2. It limits the mind more and keeps it more fixed and intent upon what is ſpoken.

3. We find ſomtimes that vehemency of affection doth force us to it, for when our paſſion & devotion is ardent,

and

and the fire is kindled within us, it breaketh forth into outward expreſſions, complaints or tears. I may adde laſtly, that we can ſometimes better *form*, or at leaſt draw out in better order our conceptions of what we pray for in an audible voice.

XVI.

When the *Aſſyrians* were blinded they were eaſily led into the midſt of *Samaria*. A *benighted* Traveller is eaſily deceived by falſe lights and *Ignes fatui*, to follow their guidance which do but conduct him into bogges and lakes.

What great advantage did the

the *Romiſh* Foxes make of this policy theſe late years among us; firſt extinguiſhing our lights, and then by ſubtle Emiſſaries *playing their tricks* in the *dark*: dealing with us as the *Philiſtines* did with *Sampſon*, firſt *putting out our eyes* and then *making ſport* with us: Surely it was this *Dragon's taile* that drew down more then *the third part of the Starres* from our Firmament, and caſt them to the earth to be *ſtamped* upon. And whither would our new lights have led us? were not moſt of our new principles and opinions mere Decoys, and Captains choſen (though ſilently) to lead us back in a return into *Egypt*? But now thoſe *evil Spirits*

Spirits that haunted us in the *night* do withdraw and diſappear. Had not the mercy of Providence ſeaſonably prevented, we might by that time our eyes had been open have found our ſelves in *the midſt* of *Samaria.*

XVII.

I Saw a Painter having made the Picture of a Face *ſmiling*, on a ſuddain with no more then one daſh of his pencil make it ſeem to weep. How near are the confines of Joy & Sorrow, which with the change of a *line* may be made to ſit both on the ſame countenance: their nature is much more diſtant, then

then their Abode. In the twinkling of an eye, in the turning of an hand, ſadneſſe may juſtle out mirth; and *deep ſighes* may be fetched from that breaſt whence *loud laughter* made it's eruption. Pleaſure may *die* in the ſame moment that gave it it's *birth*, and a ſuddain ſucceſſion of grief may turn it's *cradle* into a *grave*. The Tears which an enlarged and vehement paſſion of joy had *run over* with, may in the middle of their courſe find an Arreſt and be made to Miniſter unto Grief. In the flight of a minute, in the *beating* of a *pulſe*, the *dilating* of the Heart by a *Diaſtole* of Pleaſure, may be turned into a *contracting* it, by a *Syſtole* of Sorrow.

XVIII.

Livy tells us that the *Galls* when they had once tasted of the Wines of *Italy*, were so much taken with the pleasantnesse and lusciousnes of them, that they would not after rest contented with a bare commerce and trade thither for this Wine, but fixed their resolutions by conquest to get possession of the Land which brought it forth (and that was the inciting occasion to their Invasion) * Thus the Antepasts of glory do but *provoke* the desires and *erect* the appetite of the believing soul: he is so far from being satisfied by *foretasts*, that they do but

* The like we read was the occasion of that inundation of the *Lombards* into *Italy* under *Albeinus* their King. P. *Diacon.* l. 1. c. 1.

but augment his *thirſt* after a *plenary fruition.* He is not content with ſo ſmall *drops* that are derived unto him at ſo great a diſtance from the *Fountain:* nor are thoſe degrees of grace and comfort which he gaineth by *holding commerce* with Heaven upon earth by thoſe two factours *Prayer* and *Faith*, by trading in the worſhip and ordinances of God ſufficient to allay the hunger of his appetite: he cannot drink his fill nor ſlake his thirſt at thoſe ciſternes: A holy inſatableneſſe doth ſo enlarge the capacity of his ſoul that the more he hath the more he longeth for, and the wideneſſe of his increaſing deſires is

is proportioned to the largeneſſe of his receivings. Therefore his reſolves and aimes are by a holy violence and conqueſt to get a poſſeſſion in that ſpiritual *Canaan* from whence theſe *grapes are brought* him as prelibations; that he may there drink of that *wine of the Kingdome*, and of thoſe *Rivers of pleaſure*.

XIX.

CHriſt is wont ſtill to back his checks and reproofs with a Reaſon. As to the Diſciples going to *Emaus*, Luk. 24. *O Fools and ſlow of heart*: but why ſo? *Ought not Chriſt to ſuffer*, &c. to the Diſci-

Disciples in *Simon*'s house, Mat. 26. *Why trouble ye the woman? For she hath wrought a good work: for the poor you have alwaies with you, not me: for she did it for my burial.* To *Mary* in the Garden, *touch me not*, John 20. Why? *because I am not yet gone to the Father.* Lastly, to *Peter* for drawing his sword, Mat. 26. John 18. he subjoynes to his reprehension a fourfould reason. 1. *He that takes the sword shall perish by the sword*; therefore 'tis an *unjust* attempt to resist and hinder my passion. 2. *The cup which my Father hath given, shall I not drink?* therefore *impossible.*

3. *Can I not ask my Father* and he would give me more

more then ten Legions? therefore the attempt is *fooliſh*. 4. How elſe ſhould the Scripture be fulfilled? therefore 'tis *undue*. Our Reproofs would have a more effectual operation, if they were thus ſtill attended with reaſon; The ears of men are generally very tender and delicate, and a reprehenſion grateth on them if not attemper'd by a due conveyance. A ſmart rebuke if not clearly evidenced to be juſt by being backed with ſufficient reaſon doth but irritate and imbitter the mindes of men: the Plaiſter maketh the wound rage if this Ingredient be not in the compoſt; the cauteriſme doth more hurt then the diſ-

eaſe. The reproof even of a *righteous man* though it be *an excellent oyle* (to allude to the Pſalmiſts expreſſion) yet *may break the head*, if unduly adminiſtred.

XX.

Many there are that are wont to beſtow *viſits* on others, not ſo much out of a motion of love and kindneſſe, as, either not to be reputed negligent in the formalities of common courteſy, or to make the *wheels* of *Time* ſeem to move the faſter by *trifling* it away; or to make diſcoveries and obſervations, that they may by *prying*, gather up a ſtock of diſcourſe for the

the next. The visits which men for the most part bestow on God in his worship are out of principles *analogous* to these; not out of any principle of sincere love & delight; but either that they may not seem wanting at least in the formal and *Customary* Exercises of Religion, or to passe away the time only, or it may be where they should be *Bees* to suck *hony*, to play the *Spiders* and suck *poyson*; to gather up matter to defame and *calumniate* and *raise an evil report* on the things of God.

XXI.

AMong the *Proſpects* which the Scripture open's to us of *Eternity*, my contemplation ſometimes placeth me in the midſt of that great *Gulph* fixed between *Lazarus* in the boſome of *Abrahan*, and *Dives* in the midſt of foul *Fiends*, with eyes directed, now to the conſideration of the one, then of the other. Whither are all the Rich man's joyes fled in which his ſoul was ſteeped and inebriated? what's become of his heightned delights, his Muſick and Maſques, Unctions, Feaſtings ample buildings, and large and jolly entertainments, his train

train of attendants, the *purple* and the *fine Linnen*, his wanton pleaſures and the whole *Pageantry* of his happineſſe? On the other ſide, where is the miſery and contemptibleneſſe, the nakedneſſe and hunger, the aches the ſoars and the ſtench of the poor man? Theſe things are all vaniſhed: and the Scene is altered. Their *paſt* condition is changed into a *preſent* as different each from other as Heaven from Hell; and the *preſent* is fixed in a ſtability as unalterable as *Eternity*. Let us conſider and weigh their Purchaſes in the *Ballance* of the *Sanctuary*: The Rich man's exchange is, the *pleaſures of ſin which were but*

for *a ſeaſon* for thoſe dreadful pains which are the reward of ſin, and which never ſhall have a *ſeaſon* either to mitigate or conclude them; a *ſeeming Paradiſe* for a real *diſmal Dungeon*; momentany contentments for eternal torments: Delights that are as *empty* as *froth*, and as ſhort-lived as the age of a Minute, for ſorrows ſo *heavy* and *acute*, that no Metaphor can equal or Hyperbole tranſcend them in expreſſion, ſo *durable* that they ſhall run *parallel* with *Eternity*. The Poor man's exchange is, from a *ſmall weight* of infelicity to an *exceeding weight of glory*, from a Wilderneſſe to a Land flowing with plenty; from a Croſs to

a

a Crown; from tears without their *ſaltneſſe*, ſorrows deprived of their ſting, griefs as *ſhort* (at longeſt) as the *ſpan* of *life*; to pleaſures untainted, joyes in the moſt *exalted* and ſublimated quinteſſence, a *happineſs* as much without a *period* as *Eternity* it ſelf. And who but joyns with that *Ecphoneſis* of the *Father*? *O miſerable happineſſe of the one that concluded in everlaſting miſery*! *O happy miſery of the other, that ended in everlaſting happineſſe*! I had rather with *Lazarus* begge in raggs, then be in *Dives*'s coat ruffling it in Silk, and faring deliciouſly every day: his *low* eſtate is ſo far *above* my *contempt*, that it is the object of my *wiſh*, rather then

Dives's, which is so far below my *envie* that it fall's within my *pity*.

XXII.

THere may be *Livery* and *Seisin* taken of a whole Lordship only by the delivery of a turfe of earth: and a *Deed of Gift* of the whole may be *executed* only by giving a parcel of the goods. The *Rent* that is given may be small and inconsiderable, yet if it be an anknowledgement of *Homage* and *Fealty* and wardship, it is of great consequence. The smalleſt *Grant* that we make to Satan, may give him a right to the whole; if he be complyed with in the leaſt

leaſt temptation it may be enough to admit him to a full poſſeſſion and dominion over us. Where this Serpent hath but inſinuated his head he can with eaſe *wind* in his whole body after: Therefore ſee thou grant him nothing, leſt he make his advantage of it to the claim of all. 'Twas ſaid of *Hannibal*, *he knew well how to conquer, but knew not how to improve his conqueſts*: Satan is well skill'd in either; he will eaſily loſe no ground he hath got; he will be ſure to proſecute a victory, and improve an advantage.

XXIII.

IT is ſtrange how *Peter* who not long before had been ſo daring as to draw his ſword on a whole *Regiment* (as though he were his Maſter's *Champion*) and notwithſtanding all his reſolves and proteſtations of not forſaking Chriſt, yet how on a ſuddain he was infected with the *air* of the Prieſt's Hall; for as ſoon as he had got in thither, as though a contagion had ſeized on him his temper was changed, and while he did but warm himſelf at their fire, his zeal and reſpect for his Maſter was abated and chilled. Many times our foot

is

in the Devil's ſnare and we are grievouſly entangled, where we thought we might have been ſafe enough: we venture upon occaſions of ſin, and put our ſelves within Satan's *circle*, thinking we are ſufficiently armed & ſecured by peremptory reſolves and engagements, little conſidering, either the plauſible and inſinuative nature of ſin to work it ſelf in, the treachery and deceit of our hearts to betray us to an admiſſion of it, or the craft and importunity of the Tempter to win upon us. Hard it is to avoide infection in the company of thoſe that have the Peſtilence (eſpecially evil men having ſo much of that quality, which

which they say is in those who have the Plague on them, that they desire to taint others;) hard not to be seized by *evil* though by gentle and insensible degrees in the society of the wicked. Evil converse cannot but leave a *tincture* of corruption upon us if *rare*, if more frequent a *deep* and *double dye*. The Spirits and manners of men are by a secret bewitching *inchantment* transformed into the conditions and fashions of those with whom they communicate. It is not easie to retain our fresh taste (like fishes) while we live in salt waters. We may say generally of Rivers that they never run within the

the ſame bancks without mixing their current, (though the River *Savus* ſtreameth together with the *Danow* in the ſame channel without *blending* his waters with him, as Mr. *Blunt* aſſureth us.) Waters paſſing through the earth have a quality and ſavour derived to them from the nature of the *Soils* and Minerals they have their courſe through.

XXIV.

WE read of ſome that by uſe have brought themſelves to ſwallow Poyſon without harm, yea, and to make their food of it. And *Albertus* tell's us of a Girle that

that fed continually on Spiders: So ſtrange a power hath cuſtome to alter the temper of the body, and to change almoſt it's very *Oeconomy*: The like effect it likewiſe hath on the ſouls of men, in reference to thoſe *pernicious* ſins which have moſt of the *poyſon* of the old *Serpent* in them; from which their inclinations and diſpoſitions were at firſt utterly averſe and abhorrent, but by cuſtome and habituating themſelves to them, they come to make them at laſt matters of daily practice: which perfect conqueſt over all good inclinations of their mind and *reluctancies* of their conſciences that they may arrive to, the Devil

Devil leadeth them by theſe ſteps; beginning by wicked ſuggeſtion, he offers the poyſonous Pill, but being *guilded*; ſo Pleaſure is uſhered in; *Pleaſure* draweth on conſent, *conſent* maketh way for practice, and *practice* bringeth on cuſtome, which by excuſes, palliations, defences, obſtinacy, and laſtly *glorying* and *boaſting*, correcteth, evirtuateth and rendereth ineffectual all *motions* or *endeavours* of conſcience from within, and all influence of Applications from without. But ſuch *Venomous* creatures can live no where but in Hell, Heaven is a *countrey* will never admit them (as they ſay, *Ireland*, *Majorca* and ſome other places

ces will not enterrain any poyſonous thing.)

XXV.

I Have ſeen a pretty deceit uſed to keep ſome from their meat, that they dare not eat, by laying ſhreds of Lute-ſtrings on it which have appeared like Worms; and from their drink by putting into it the *counterfeit* of a Toade. Satan often playes this part, & uſeth ſuch a wile to *affright* the childrenof God from their Father's *Table*, and to make them out of conceit with *duties*: he preſents to their ſight, the corruptions of their performances, and ſo repreſenteth them that they

they ſhall appear *formal* though never ſo *zealous*, *proud* or *hypocritical* though attended with never ſo much *humility* and *ſincerity*. When thou haſt done thy work then he cometh to thee with his Sophiſtry to put thee into a diſtruſt, that what thou haſt done will turn to thy great hurt, and opening the parts of thy duty telleth thee, here thy corruption wrought, there thy *pride* diſcover'd it's ſtirrings, here thou wer't as *cold* as if thou cared'ſt not whether thou wer't heeded or no, there thou hadſt *loſt* thine heart; and is there not *death* in the *pot*, thinkeſt thou? or expecteſt thou *wages* for what deſerveth *ſtripes*? Theſe ſleights

ſleights he uſeth to diſhearten believers from their ſervices, and he hath this great advantage that they are uſually very apt to ſuſpect themſelves; their humours are *ſtirred* to his hand, and therefore he may the more eaſily *work* on them; they are ready to give credit to any that comply with their *penſive* apprehenſions; and therefore are eaſily induced to uſe Satan's *Perſpective*, which at *one end magnifies* the evil of their performances, and makes it ſeem greater then it is; at the *other end* extenuates the Good and makes it appear leſſe. It is eaſie for Satan to preſs him down that is already *ſinking*, & to *dye* that ſoul ſable *black*, which

which is of a *dark* and *ſad* hue before. Thou that art *not ignorant of Satan's devices*, ſhew him that thou ſeeſt the Sophiſtry, and underſtandeſt the cheat.

XXVI.

THere is that we are wont to call Good nature, which however deſirable, yet doth very much *prepare* and *expoſe* thoſe in whom it is found to temprations: for it is nothing but a *pliable*, yielding, waxen frame, which is ſo much the more ſubject to evil impreſſions rather then good, as wickedneſſe is more *inſinuative* then virtue: ſuch flexible twigs are eaſily bowed

ὑγρὸν καὶ μαλακὸν ἦθος.

ed into crookednesse; such a soft temper of mind is easily wrought and moulded to a compliance with any the most dangerous suggestions, as the soft grisly *head* of the *Infant* is framed into any fashion by the Midwife & Nurse. Their facility and bashfulnesse oft *betrayeth* them to a Grant of that which yet they secretly *condemn* themselves for not *denying*; and they know not how not to comply with the desires of the boldest and most unreasonable *Insinuatour*. That *bashfulnes* is dangerously *bold* which durst *offend* God, lest it *displease* Men. Nothing more laudable then a firm *inflexible* temper when *found* in *the way of righteousnesse*

neſſe. Let me never be *abaſh'd* to deny what another is ſo *ſhameleſſe* as *Sinfully* to ask: Let my *heart* be *wax* to the *impreſſions* of goodneſſe, but *marble* to thoſe of evil: as *pliant* as an *Oſier* to the hand of Virtue, as *ſtiffe* as an *Oake* to Satan and his Inſtruments. Let a righteous and juſt *Requeſt* be as a *command* to me, let me obey it as a *Law* though it be but a *Deſire*: but let an unjuſt and wicked demand be caſt back by me with *abhorrency*. If my *Friend* in any thing be a Factour or Spokesman for Satan, let me bid him, *get him behind me* (as our *Saviour* did *Peter.*) I'le uſe him as *Moſes* did his Rod, while a *rod* he held it fami-

familiarly in his hand, but when it began to *wind* and *hiſſe* and ſhew it ſelf a *Serpent*, he caſt it down and ran from it. Better loſe my *Friend* then my *Innocence*; and ſafeſt to keep at a *diſtance* from him when he *breathes contagion*. I may be an **A**dverſary to his *vice* while a friend to his *perſon*, like that Archer *Alcon* who when the *Dragon* was enfolded with the *Child*, could ſtrike his *Arrow* in the one and not hurt the other.

XXVII.

I Find both by the courſe of God's Providence and and the inſtructions of his word, that he hath ſometimes

times a *Rod* to lay on the back of *Friends* and *Favours* to beſtow on *enemies*. But ſurely God know's who he is dealing with; and then he favoureth theſe in *Anger*, and puniſheth them in *Love*. He gave the *mutinous Iſraelites* Quailes, but ſo *ſawc'd* that they might wiſh them out of their mouths before they ſwallowed them. God *fatneth* ſome *for the day of ſlaughter* (as the old Heathens were wont to deal with their Sacrifices, firſt to *feed* them, then *Crown* them, and at laſt *kill* them:) and lifteth many up high that their *fall* might be the greater; who might apply that expreſſion to their caſe, *thou haſt lifted me up, and caſt me down;*

down; And others he casteth down that they may by a happy *rebound* rise the higher. I would rather be *dieted* with the *three Children's fare*, bread and water, then on *Israels Quails*; rather gater *crumbs under* the table with *Lazarus* as God's *friend*, then *sit at it*, as *Dives*'s *guest*: And I chuse affliction and adversity with Love, before happinesse and prosperity without it. Lord, as I pray, that thou *wouldst not rebuke me in arger* (I do not deprecate thy *Rebuke* (my sins call for it) but thine *Anger*, this word hath the *Accent* of my desire, not that) so likewise, that thou wouldest never bestow *mercy* on me in *judgement*, or blessings with a *curse* attending.

XXVIII.

SOmetimes I have intermitted or deferrred the performance of duty upon apprehenſion of ſome preſent *indiſpoſedneſſe* and unaptneſſe: I have thought; better not ſet mine hand to God's work then ſpoile it: better omit mine *offering* then give the *lame* and *blind* in Sacrifice; the next time I'le make amends when I am fitter to do it: And the next time perchance the task hath been more irkſome to me, and my *Plea* of unfitneſſe hath ſeemingly more ſtrength then before; ſo that what before I did *deferre*, now I could be

content ſhould be wholy *neglected*. *Have I found thee, O mine enemy?* here the *Serpents* head diſcovers it ſelf. Hereafter when this *plea* is *put* in it ſhall be *caſt back* without hearing: I will check the leaſt thought of *loathneſſe* toward the performance of the work I have *ſtinted* my ſelf unto: A *lame* prayer may get to *heaven*: I may by rubbing and *chafing* my heart get a warmth in it. If I put forth my ſtrength, I may break aſunder the *cords* and *withs* with which I am *bound*, The *Spirit* may come and *fill* my ſails, and I may have the *wind* with me, though the *tide* be againſt me. However, that *Rule* of *Phyſitians* is well *applyed*, to

practice

practice here, who *advice weak and nauſeating ſtomacks to eat, though they have no preſent appetite*, becauſe they ſhall feel the effects thereof in their future increaſing ſtrength.

XXIX.

THe *Turks* have a ſaying concerning the *Tartars* (whom they repute a very *wiſe* Nation) that other *Nations*) have their wiſedome *written* in their *Books*, but the *Tartars* have *devoured* their books, and ſo have wiſedome *lodged* in their *breaſts* which on all occaſions they can draw forth to *practice*. Many Chriſtians have the Word of *God* written in their *Bibles*, *Buſbequ. epiſt.*

but they never (as St. *John*) *ſwallowed the Book*. The *Laws* of God are beſt *inſcribed* in the *Tables* of the Heart, the ſoul is the beſt *Phylacterie* and *Repoſitory* for them, and *Practice* the faireſt *Tranſcript* of them. He is a good *Text-man* whoſe *life* is a *comment* on Scripture.

What actual benefit can there accrue to us of *Gold* in the *Mine* or *Pearls* in the bottome of the Sea, except we digge for the one and *coyne* the *Bullion* of it into *Money*, and dive for the other that we may have them to apply to our uſe. He to whom the Word of God is not *as his neceſſary food*, that doth not *tanquam ſæter Helluo*, devour, digeſt

Il vin nel fiaſco non cava la ſete del capo Wine in the bottle quencheth not a man's thirſt.

digeſt, and convert it *in ſuccum & ſanguinem*, is like him, who as long as he had *Plato*'s book of the *Immortality* of the *ſoul* in his hands, he was a *Platoniſt*, but as ſoon as he had laid it by, he became an *Epicure* again. As we uſe to ſay of ſome *Phyſicians*, that they are better acquainted with *Galen* then with the *Diſeaſe*; ſo of ſuch we may ſay, that they carry their Wiſedome rather in their *Book* then in their Heart.

XXX.

ONe of the moſt *Tragical* and ſad arguments of humane Miſery, that is wont to be brought on the *Scene*, is

that of the Purchaſe of the unhappy King *Lyſimachus*, who made an exchange of his *Crown* & Kingdome for one *draught* of Water: which *bargain* the conſtraint of that neceſſity he was reduced to, doth ſufficiently excuſe; for now his ſoul *ſat on his lips* being *forced* out of his body by a *violent* Thirſt, & a Kindome was not an *overrate* in the purchaſe of that *aquavitæ* by which the *King's* life was *redeemed* (though the water when drunk might be *diſtilled* through the *Alembicks* of his eyes in *ſorrow* for ſo great unhappineſſe.) Who then will account that a *hard ſaying* in the Laws of Chriſt that commandeth us *to forſake all and follow him*; where the reward

is Life; not a temporal Life only, which is alway subect to the changes and incursions of fortune, exposed to labour, infirmities and diseases of the Body, infested with more troublesome and incessant distempers of the Mind, alway either *languishing* under *chilnesse* of Fears, or *burning* in *Feaverish* Desires; a Life still *besieged* with temptations: but an Eternal Life, which is not only free from all those Evil Attendants with which the other is rendred miserable, but possessed also with an *unconceivable* Felicity. Who would not goe and *sell all that he hath* for the purchase of such a *Pearl*? who would not disesteem all

though he were as great a *Monarch* as *Adam* or *Noah* for the gaining of that *living water* which he that drinketh of ſhall never thirſt more, for out of his belly ſhall flow Rivers to life eternal? yea, who would not *barter* his Trifles for an immarceſcible Crown?

XXXI.

THey ſay of *Trifoile* that by obſervation gueſſes may be taken from it of the future ſeaſon of the weather; that when it generally bear's many *flowers* 'tis a ſign of plenty of rain and ſhowers to ſucceed, and when few, it portendeth great drought. No better *prognoſtick* can be taken

ken of what Heaven deſigneth concerning a people, then from the Lives of Chriſtians; if they are *fruitful* and plentifull in *good works*, that is a forerunner of God's bountiful *effuſion* & ſhowring down of mercies, but when they are generally *barren*, 'tis a ſad ſign of approaching judgement, and of God's making ſuch a Land dry and barren *for the iniquity of them that dwell therein.*

XXXII.

'TIs ſaid of an *Eaſtern* King that he was ſo fat & groſs that he was not ſenſible of pain when Needles were ſtuck into his body: And the *Numidian*

midian Bears, they say, are so fat that they feel no stripes though bloud be drawn from them. Those who, as the *Psalmist* phraseth it, *are enclosed in their own fat*; who are puft up with a worldly prosperity and *wallow* in a voluptuous plenty, are so insensible and obdurate, that, though every *new* sin that is committed by them fetcheth bloud of the soul; & every *wilful* sin be to it as the Dagger driven up to the haft in *Eglon's bowels*, yet they feel it not. See how stupidly and senseleſly the *Epicurean* Carnalist *runneth* himself upon the *pikes* without fear or *feeling*, Job 15. 26. *He runneth upon God, even on his neck, upon the thick bosses of his buckler*, but whence

whence such a grosse stupid insensibleness? v. 27. *because he covereth his face with his fatnesse, and maketh collops of fat on his flanks*: He hath so *gorged* himself and is so *plunged* in sensual delights, that all *sense* is drowned and lost in him. God no where threatneth a more *benummed* and Lethargick *frame* of Spirit, then where he say's, *Make the heart of this people Fat.*

XXXIII.

IT hath alwaies been the fate of *Neutrality* to please neither *party*; and those who would *compound* and *medley* themselves to *comply* with opposite interests, are disliked

and

and maligned on both sides: therefore the *Prætor* of the *Samnites* wisely observed in *Livy*, *Media via nec amicos parit, nec inimicos tollit*, the middle way neither procures friends nor removes enemies: As the *Flying Fish*, which being partly Bird, partly Fish, is still *persecuted* in the water by the *Fish*, and in the aire the *birds* have an enmity against him. Thus *Alphonsus* observ'd of the *Senenses*, that being Neuters in the *Italian* Warre, were afterward made a prey on both sides; comparing them to such as dwell in the *middle* story of a house, annoyed from beneath by smoke, and by urine from above. Such is the condition of

of the *Religious Hypocrite*, who will give God his *outside*, but beſtow his *heart* on ſome other Treaſure; who will ſerve the Devil and his Luſts under Gods *Livery*; who will give him the *courtſhip* of the *lip* and *knee*; but his Heart *fall's* down before ſome other *Idol*; and in his *breaſt* he *recanteth* what his tongue and geſtures *pronounce*: And in this *Scenical* & *artificial* dreſs he *applaudeth* himſelf ſecretly for thus Acting his *part* with two faces, for his *wiſe* and *crafty* compliance to the *doubly* gainful ſervice of *two Maſters*. As though he had found out the Polirick Art of Atoneing the oppoſite Intereſts of *Heaven* and *Hell*, and

Marrying

Chi pecora-fi fà il lupo la mangia. He that makes himself a Sheep, the Wolf will eat him.

marrying and compounding them in one *common temper.* But alas! nothing hath more in it of Folly; for becauſe he is a Saint though only in *profeſſion* therefore the world hateth him which hateth *Sheeps cloathing* though upon a *Wolves back*; and becauſe he hath the *form* only denying the *power* therefore God hateth him the more, in whoſe *eye*, *ſimulata ſanctitas eſt duplex iniquitas*, ſin appears *double*, when *beheld* under a *Mask* of Holineſſe: The world hateth him becauſe he *ſeemeth* good, and God becauſe he *no more* then *ſeem's* ſo. *Religion* is the beſt *Armour* in the World, but he that maketh a *cloak* of it, will find

find when God calleth him to a *reckoning* that the *ſtuffe* will *coſt* him *dear.* He that under a *ſpecious* and vain *pretenſion* of Sanctity hides a Neſt of Luſts, will at length find himſelf as much deluded in his cloſe contrivance, as that Cardinal *Campegio* was in *Henry* the Eight's time, whoſe twenty richly covered Sumpter-horſes, being by chance overturned in *Cheapſide*, diſcovering nothing but a petty Magazine and Trumpery of old Bootts and Shoes and Marrow-bones, expoſed him to the juſt ſcoffe of all. Better timely *uncaſe* thy ſelf, throw off thy Vizour and *ſhew* thy ſelf what thou art, then *appear* to be what thou

art

art not: but 'twere beſt of all for thee no longer to *perſonate* and meerly *act a part*, but truly to *be* what thou haſt endeavoured to *ſeem*.

XXXIV.

YOung Lapwings when hatched are (as it were) ſo *impatient* of delay, that before the ſhells open of themſelves; they break their paſſage through thoſe *walls* not enduring to be *pent* up by their confinement, & as ſoon as their head and feet are at liberty, they run away with the remainder yet upon them. Many we have ſeen whom a *ſtronge* confidence grounded on but *weak* abilities hath put for-

forward before their time; who have rather *ruſhed* out then been *ſent* forth; that have put out on their voyage before their veſſel hath been ſufficiently *ballaſted* or *rigged*: *Envoys* that have gone forth before they have had *Inſtructions*, like *Ahimaaz* who would needs be *running*, though without a *command* for it, and if *Examind* can give as little an account of what *Meſſage* they bring as he could: Such, as are like unthrifty Heirs, when they ſhould be *gathering* Knowledge, *ſpend* faſter then they *get*; their expences exceed their receivings: Such who venture to *ſet up*, though all the *ſtock* they have, if any, is (per-

(perchance) a *borrow'd* one: who enter on an Embaſſy without credentials. Such Lapwings as theſe that goe from under the wing of their Dam while their heads are *green* and the ſhell on them do ſoon *run wild*: The concluſion is that as the enterpriſe was raſh, the progreſſe uneffectual and unprofitable, ſo they reap in the end bluſhing and diſcomfort. The protection of a flock againſt *ravenous beaſts* is a weighty charge, and though *young David* could *ſlay* the Lion and the Bear when they ſet upon his *ſheep*, yet every *ruddy youth* is not fit to be a *Shepheard*. Where a rare precocity of underſtanding anticipateth years

years and ſupplieth age, yet methinks (that I may here apply what one ſaid) *they might tarry at Jericho till their beards are grown.* I ever thought it more ſafe to be drawn forth and forced by *importunities* to ſet our hands to that Work for which, *who is ſufficient?* rather then to ruſh on it uncalled as that for which *any might be ſufficient* that would think himſelf ſo: It is *obedience* to goe when we are *called*, but to be running forth before a *Call*, is a too forward officiouſneſſe, arguing pride and boldneſſe. If ſuch *Novices* would *goe and learn what* that of St. *James* meaneth, *My brethren be not many teachers*, they would find it would give *Myſam.* 3.10.

a

Writ of eaſe to their too forward Adventures.

XXXV.

OUr Saviour (*Luke* 4.) would not give the Devil *Audience* even where he ſpake *truth*, *I know thee who thou art, the holy one of God*; refuſing to have the *Father of lyes* bear *witneſſe* of him, becauſe he knew he uſed that truth only to *countenance* errour: And on the ſame account the Apoſtles (*Acts* 16, 17.) *ſilenced* the Spirit of Divination, and *ſet a gagge* in his mouth when he would have *defiled* the Goſpell by *preaching* it. *Mat.* 4. 6. we find the Devil *quoting* Scripture,

pture, but *ſtrangely* maimed & perverted, to make it ſerve his own turn; for one part is *left out*, the other *miſapplied*. We may be ſure this Impoſtour hath never any Errand but *deceit*, whatever Meſſage he ſeems to bring: This Lyar alwaies mixeth ſome truth with his *Tale* that may make way for it to enter into *belief*. For Vice and Falſhood muſt ſtill borrow the aſſiſtance of Vertue and Truth. There is alwaies true corn ſtrewed under a pit-fall; and they are full and weighty ears which we daube with lime to deceive the poor Birds in a ſnow. In Lottery's there are ſome few *prizes* among many Blanks to keep up the Game.

Even

Even in the *dunghill* of *Mahomet's Alcoran* there are some *jewels*, and *Sergius* hath beſpangled & decked it with ſome parcels and branches of Scripture and Chriſtianity.

Et partem veri fabula quaque tenet.

This great Deceiver Satan, dealeth as Cheaters are ordinarily wont, who to make their Impoſtures more *currant* and *paſſable*, uſe ſome means to gain a credit before they can *cozen*. *Alchymiſts* bring forth ſometimes true and real Gold out of their *furnaces* pretending it made there, which was ſecretly convey'd thither, that they may the more eaſily impoſe upon belief. Let me beware of Satan's

hook

hook though covered with never ſo *ſpecious* and pleaſing a *bait*. Though his Pills be guilded, yet they are poyſonous. Though he take the covering of an *Angel of Light* on him, yet by a circumſpect eye the *black Fiend* may be diſcerned under it: There ſuſpect him moſt where his *pretences* are moſt plauſible.

XXXVI.

THe *Cinamon* Tree is *killed* by water, which *quickens* other Trees and makes them fruitful; and *Narne* (as *Pliny* ſaith) becomes the dryer for Rain: It is likewiſe reported that the ground about *Armagh* in *Ireland* grows more

barren

barren by being manured. I find as great a wonder that St. *Paul* tell's us of, that the same doctrine should *work the savour of death* in some, which to others was a *savour of life unto life*: and that the preaching of the Crosse which is *to them that are saved, the Power of God*, should be to another sort *which perish, Folly*. The same *Light* of the Word which gives to *sound eyes* comfort and refreshment, increaseth the distempers of those *eyes* that are *sore* and makes them *smart* the more; and the *Warmth* of it (for 'tis a *Fire*, which hath both these qualities) may *exhale* a fragrant savour from those *hearts* that are as a *garden which the Lord*

2 Cor. 2. 16.

1 Cor. 1.

Lord hath planted; and *noysome* ſtreams from ſuch as are Corrupt. Thus, what ſtayes the ſtomack of one man will (as *Phyſicians* tell us) make another to *regorge*: and the ſweeteſt Hony procure's in ſome the moſt *bitter* choler.

XXXVII.

I Have ſometimes wondred at a ſtrange perverſeneſſe of the *Iſraelites*, who when God *Slew them then they ſought him, and returned early*: but when *they had Quails to the full, and Manna in abundance then they repined and tempted him moſt*. Like ſome Doggs which if you ſtroak them they will *ſnarle* and be ready to *turn upon* you, but if you ſtrike them they *crouch* and *fawn*: *Pſ.* 78.34.

or like those things in Nature which being *gently handled* wil-ſting (as *Nettles*) but being *cruſhed hard* they will reflect no ſmart. That Father in the *Comædian* hit upon the right cauſe of his Son's untowardneſs, *Malè te docuit meafacilitas multa*: and *Servants* are no where more apt ὑπεροφάζειν τὸ ἀδέσποτον (as *Philo* phraſeth it) ſo to behave themſelves as if they had no *Maſter*, then where they moſt experience his Lenity and Goodneſſe. We may daily obſerve it, that the too gentle diſpoſition of Governours ἀεὶ χρηστευόμενον, is apt to cauſe and cheriſh thoſe *diſcontented* & *Rebellious* humours, which a rigorous ſeverity curb's and reſtrain's.

Terent.

Philo. ἀεὶ ὑπεροφάζειν τὸ ἀδέσποτον

Clem. Alex.

Yet,

Yea, the *Man* after *God's own heart*, while he was kept in Chaſe and hunted on the *Mountains* like a *Partridge*, was ſo *jealous* and *ſenſibly* conſcientious; that, for but cutting off the skirt of his unjuſt and *cauſeleſſe* Purſuer's garment, as though the ſame Inſtrument had wounded the *tendreſt* part of his ſoul, *his heart ſmote him*: And yet when brought to his eaſe and plenty, and Courtly jollity, he boldly adventures to *fleſh* himſelf in thoſe *Crimina devora-toria ſalutis*, Adultery and Murther: Whole *Camels* will goe down now, where a *Gnat* was *ſtrain'd* at erewhile: and theſe *foul* ſins though mingled with *Bloud* are not ſo ſoon *Tert.*

diſgorged

diſgorge by Repentance, as a more innocent action was before. Thus a condition of proſperity and affluence and immunity from evil, doth as it were *debauch* the mind and make it grow *wanton* by exceſs; whereas nature when kept under *reſtraint* and depreſſion, is capable of juſt obedience: as in the body, a *high* and *full* Diet breed's many noxious and ſuperfluous humours, whereas a *ſpare* feeding keeps it both clean and healthfull. We are moſt *fruitful* in a Low eſtate; as Trees in an *humble* Vally are *fertile*, but on a *high* Hill more *barren*. There's as much variety in the *tempers* of our ſouls in reference to the different conditions

ditions of Adversity and Prosperity, as there is in some *Fountains*, which in the *night* are *warm*, in the *day-time cold*: or that *Indian Taddy* we read of, which is *sweet* before the Sun riseth on it, but when *warmed* with it's beams it becometh *Sower*. Twas when he was *pamper'd* in the Land *flowing* with milk and Hony, that *Jesurun* waxed fat and *kicked*; and became more Unruly then he had been before, while under the Discipline of the *scourge* in a dry and barren Desert.

XXXVIII.

MAn that was once *in honour*, and placed *little lower then the Angels*, having lost his *Birthright*, is now become

come lower *then the Beasts that perish*; and the Scripture now sendeth him to School to them; to the *Ant* to learn Industry, to the *Ox* and the *Ass* to learn Duty to God, to the *Dove* to learn Innocency, to the *Serpent* to learn Wisedome. But how many do *descend* so far even below their *Degraded* Estate, that they *transcribe* these Patterns not in the Good but the evil; & whereas they should make use of them as Tutours and Monitours, they *degenerate* into the very Nature of beasts, and make *Nebuchadnezzar*'s punishment their *option*. We know that *Centaures* made up of half Man, and half Beast came not from *Thessaly*, but had

had their *original* in *Pindar's* Poetick *fancy*, he was the *Prometheus* that *fashioned them*; and *Galen* considering the utter irreconcileableneſſe of the *fiction* with principles of *Anatomy*, is very *angry* at his Vanity in it: But we may find many ſuch Monſters in *Morality*, if we conſider the ſtrange diſcompoſure that is in the Souls of Men; where the difference is only, that here the *Prodigy* is more wonderful, in that the *Beaſt* is placed above the *Man*, *Paſſion* and Luſt above *Reaſon*. How much rather ſhould men endeavour to *advance* their Natures above their preſent *Sphære*, to *recover* and *raiſe* them rather then thus depreſs them: and if they will needs

forſake

forſake their *Humanity*, to aſſume the nature of *Angels*, & ſucced to that *voided* Rank which the *Prince of the morning* was willing to leave.

XXXIX.

POpe *Alexander* the Fifth, who had been ſo bountiful to the Poor, that he had left little or nothing to himſelf (*Records* do not abound with many ſuch *Popes*) would often take occaſion to ſay merrily of himſelf, that *he was a rich Biſhop, a poor Cardinal and a beggerly Pope.* Many are thus *retrograde* in Chriſtianity; like *Nebuchadnezzar*'s *Image*, the further off from the Beginning the more their *worth* and *goodneſſe* decay's, as in that, the further from the head

head the *courſer* the Metal; their firſt *commencing* Chriſtian had a *golden* beginning, they went on to a *Silver* progreſſe, and in the concluſion they are all *earthy*: Or as we ſee ſalt Candles, they *blaze* a while at firſt kindling with *fair hopes* and a clear luſtre, but they ſoon wear out to Leaks and Snuffs; and expire at laſt in *ſmoke* and *ſtench*. True Saints goe *up the Hill* to *Zion*, every day bears them a ſtep nearer Heaven; but theſe *goe down the Hill*, and are *further* from Salvation in the evening of their life *then when they firſt believe*: Whereas they ſhould be like the *Sun* going on *from ſtrength to ſtrength*, till they come to their

their *Meridian* luſtre, they rather reſemble him as he was in *Ahaz*'s time when he *ſtood ſtill*; for in this ſubject the caſe is one, where *non progredi eſt regredi*, he that doth not goe forward in Chriſtianity, goes backward; He is already come to a *decreaſe* of goodneſs, that doth not ſtrive after an *increaſe* of it. Many the higher they riſe in the World, the more they deſcend and fall in goodneſſe; and their *true riches* decreaſe & are impaired by the increaſe of outward *Acccęſſions*: like *Trees* which as they advance *higher* in growth, their *Roots* proportionably goe deeper *downward* into the *Earth*; and as *Stars* which the higher they are

are the more their *beams* are *contracted* and narrowed. The Devil *effects* on them what he did but *tempt* our Saviour to, no ſooner are they raiſed to a high Pinacle, but ſtraight it follows that they *caſt themſelves down*; and being plac'd on a *Mountain* where they have a more *large* and Alluring *View* of the World, they *fall* down before *Satan.*

XL.

I have ſometimes obſerv'd ſuch a thing as a *proud* Humility in the world. Some will reject a *merited* Commendation only with a deſire to be *commended* for rejecting it, and that their Eſteeme may *grow* by their ſeeming *reſtraint* of it's increaſe; theſe

look

look one way and *rowe* another, and ſhun *praiſe* with a greater vainglory; they hate *pride*, but ſo as that there is pride in their very *hatred* of it. 'Twas a *ſmart* reproof of *Diogenes*, who trampling on *Plato's* rich Bed out of contempt, was told, *that he trampled on it with more pride then* Plato *poſſeſſed it.* Some are wont to enquire into the *blemiſhes* and crimes of their own Actions and diſcourſes, on purpoſe or hear that it was *wel* done or ſpoken, & without *blemiſh*: There may be an *equall* vanity ſometimes in praiſing and diſpraiſing our ſelves; for as they who commend themſelves deſire *conſent*, and ſeek after others *approbation*

probation, ſo likewiſe many times they who *balme* themſelves, ſeek after *oppoſition* and deſire they may be *contradicted*: Such have *petty* Arts and *contrivances* to lay a *foundation* for a Reputation where they would ſeem to be *undermining* it, and *cloſely* to *raiſe* an eſteem where *openly* they ſeem to deſign the *ruining* of it. Becauſe the way to be *exalted* is to be *abaſed*, therefore they will ſeem to caſt themſelves *down* in their own opinion that they may *riſe* in the eſteem of others. While they ſeem to be *pouring contempt* on themſelves, they are *drinking in* the *waters of vanity*: Their humility and modeſty is only *Scenical*, a *dreſſe* and Maske;

Mask;& uſually at times they are diſcern'd through their *vizour*; their *diſſimulation* is not of perpetuall continuance (*ficta citò in naturam ſuam recidunt*) As the *Devil* ſometime ſaid to *Job*, *touch him in his body and ſee if he will not curſe thee to thy face*; ſo *touch* ſuch a man a little in his reputation and ſee if he will not *grow* impatient, make an *aſſault* upon his eſteem & ſee if his *vanity* do not caſt off the *Mantle* and *betray* his humour which he feign would have concealed. There's no more Critical *Indication* of our Humility whether it be ſerious or only *Perſonated*, then by this, *whether we are content to hear diſpraiſe not only from our ſelves but from others.* XLI.

XLI.

I meet with an excellent advice of a Heathen (so excellent, that I can't but think it proceeded from a higher *Dictate* then that of his own *spirit*, as likewise many other sayings, both of the same and other *Stoical Authours*) to procure that which in the issue is the *Goale*, which all men's pursuits do drive at, *Contentment*; μὴ θέλειν ἄλλο θέλειν ἢ ἃ ὁ Θεὸς θέλει. *To will nothing but what God wills.* Methinks, this is like a *North-west passage* or a *shorter cut* to a *Treasure* greater then that of the *Indies*, to a *haven* of *Satisfaction* and Rest, which men seek to arrive to generally by a *wide* compasse of vain contrivances: *Anton.* ἐις ἑαυτόν,

trivances: This is such an excellent *Elixir* that the very *touch* of it turn's all into *Gold*. This is that *Panacéa* & Universal *remedy* that preventeth and removeth all discontents, frettings, tumults and disquiets, murmurings and discouragements of the soul, and put's it into a *temper* so *equall* so calm and serene, that it doth in a measure *anticipate* its future Happinesse by a *present* enjoyment. For when our *will* is thus as it were *resolved* and *melted* into the *will* of God, we have all that we desire and nothing can happen to us but *what we will*, and what more needeth there to make us *happy* here? This is a higher degree then meer *submitting* our selves

ſelves to God's will, (which yet is a high attainment,) for it makes the *divine* will and our's to be the *ſame*: This is the ready way to procure *riches* and *honours* and *pleaſures*, not by uſing endeavours to *Adde* to our Wealth, Reputation, and Carnall enjoyments (for thus we find by experience, that he that hath moſt, hath greateſt *want* in his *ſtore*) but by a more *compendious* and leſſe *tireſome* way, by *Detracting* from our *deſires* & by reducing them to a due proportion, and thus we ſhall find it true, that He hath moſt that hath as much as he *deſireth*; as he is not Rich that hath *much*, but he that hath *enough*, nor he Indigent that

that hath *little*, but he that craves *more*; for we are not rich or poor, happy or unhappy, honourable or mean so *much according to the proportion of what we poſſeſſe as of what we deſire.* Therefore I commend his anſwer, who when his friend wiſhed him, that the Gods would give him whatever he deſired; *nay rather* (ſaith he) *that they would give me to deſire but what they give.*

Iambl. in vita *Pythag.*

XLII.

WHen *Nebuchadnezzar* ſtraightly begirt *Jeruſalem* and they were reduced to extremities, the Jews made a ſolemn Covenant with God to *diſmiſſe* their *Servants* and ſet them free: but no ſooner had the King removed his ſiege

ſiege and left the City open, but they *reverſe* and repeal their *Vow*, & bring back their Servants to their former bondage.

How often do we find ſuch whom God hath *beleaguer'd* with an Affliction, or planted his *battery* againſt by a *diſeaſe*, and ſeemed to have *marked* out for death make Covenants and Promiſes of a future reformation, and of *putting away* their ſin, which yet when he withdraws his *terrours*, and *puts* up his *Arrows*, or cauſeth the ſickneſſe to retreat, thoſe *tyes* do no more bind them then the *Withs* did *Sampſon*, but they ariſe and goe out & *doe as at other times*: while their backs *ſmart* under the Rod and they ſit on the margent

gent of the grave, their ſpirits *ſtoope*, their paſſions are *broken* and the heat of them aſſwaged, their thoughts are *humbled* to a *Sobriety*; then to be *liberall* of *Promiſes* is an *eaſy* Bounty: but when the ſtorm is over and they return to their former *freedome* and delight in *ſenſible* Converſes, then they are *hidebovnd* and reſtrain'd in performances, & reſcind former engagements: the *ſighes* of their ſick-bed which they turned into penitent *groans* are now vaniſhed into *air* and forgotten; the ſad *reflections* on their former vanity's, the *ſerious* Recollections of their way's, which they were reduced to when the *fleſh* ſat uneaſily upon them, and dwelt in *ſorrow*, are

now

now as little thought on, as the *dolorous accents* of their grief. When they are come newly out of the *Furnace* of affliction, while the *ſmell* of *fire* is yet on them they are ſcrupulous and *tender*; but it is but as thoſe who come out of a hot *ſtove*, that *ſhrink* from a *cold aire* at firſt, but by degrees are ſoon brought to their former *hardineſs* of temper if the ſoul be not chãged, though there may for a while ſome *religious colour* appear in the man's *face*, he will at laſt return to his former *habit*.

It was therefore wiſe advice which *Theodoricus* Biſhop of *Coleine* gave to *Sigiſmund* the Emperour, who demanding how he might be directed the way to heaven, he anſwered

ſwered *If thou live ſo as thou promiſedſt in a painfull fit of the Gout or Stone.* The *Iſraelites* when they had been *humbled* with the *voice* out of the *fire*, the *uproar* in all the Elements, the thunder, darkneſs and terrour of Mount *Horeb*, were very *prodigal* of their promiſes, *All theſe things will we doe:* but God foreſaw, though they ſpake as they intended in that diſtreſſe that they would after be no leſſe *niggardly* in their performances, *O that there were ſuch a heart in them!* and what people ever more *rebellious* then they? Never was a heart *harder* then *Pharoah's*; and yet upon the *repetition* of every *Plague*; how *Couchant* is the Lyon! how doth he *fawn* and

crouch

crouch to the *Power* which his *ſtubbornneſs* incenſed! at every *ſtroak*, how he cryes out, *Spare me this once and I will offend no more*! And at length when *Death* had made all Ægypt at once to *ring with Paſſing-Bells*, & his *Palaces* were even *invaded* by that *king* of *terrours*, he ſuddenly gives the *Iſraelites* a *diſmiſſion*, and as it were *thruſt's* them forth as if he could not be ſoon enough *ridde* of them, *Riſe up, get you forth from among us*: And yet no ſooner were they gone but the *ſtream* of his Paſſion hath a *reflux*, being only *diverted* by that Judgment, and he makes after them with the whole *Poſſe* of his Country to fetch them back again.

Lord, let never my holy reſolution

resolutions go away with my Afflictions, nor my Health *dispense* with the Vowes of my Sickneſſe: Let me not, when I have in my diſtreſſe found *Sanctuary* in thy mercy as a *Votary*, in my *enlarged* condition indulge my ſelf the looſneſſe of a *Libertine:* Let me *quit my credit*, and faithfully *pay my vowes*, and diſcharge the *Bonds* I have *entred* into with thee in my *neceſſitous* and low ſtate. Let Immunity from evil never render me ſuch a *ſtranger* to what I were in *diſtreſſe*, that I ſhould *recoyle* from my *promiſes*, and *diſown* them.

FINIS.

The Spirituall Bee:

Or

A MISCELLANY, &c.

The Second Part.

I.

IT is now no new advertiſement, that the Spirit of God himſelf doth in Scripture make uſe of *heatheniſh* ſpeeches and obſervations, and apply them to a Spirituall uſe. Thus St. *Paul* took notice of a Paganiſh Inſcription of an Altar ἀγνώστῳ θεῷ, and begun his *Sermon* to the Athenians on that *text:*

and in the ſame place v. 28. he quotes one of their Poets, *Aratus*, τοῦ γὰρ καὶ γένος ἐσμέν. As alſo *Menander* 1 Cor. 15. 33. φθείρουσιν ἤθη χρηστ' ὁμιλίαι κακαί. And *Callimachus* (or *Epimenides*) Tit. 1 12. Κρῆτες ἀεὶ ψεῦσται &c. And James 1. 17. we have a perfect *Hexameter* verſe, πᾶσα δόσις ἀγαθὴ &c. and a double *Iambick* 2 Pet. 2. 27. Surely the warranty of ſuch an Example will give good ground for our making uſe of the borrowed helpes of humane Writers in Sacred things, ſo we deal with them as God commandeth the *Iſraelites* to deal with the *Canaanitiſh* captives, if they would wed them, to *ſhave their head and pare off their nailes* &c. if we deveſt them

Deut. 21. 10 11.

them of their *paganiſh* ſuperfluities. For ſurely it would reflect injuriouſly upon the wiſdome of God to think that he hath given the Gold and treaſures of Arts & Learning, the *ſpoiles* of the *Ægyptians*, to be converted and made uſe of only for the making of a *golden Calfe* (ſuch are all other ſubjects compared with *divine*) rather then to be applied to the uſe of the *Sanctuary*, and the Service of God, as Exod. 35. to the building and adorning of the Tabernacle: ſo be, that they be made to paſſe through the fire (as the *Midianitiſh* gold and ſilver, Num. 31.22) and be throughly refined and purg'd from

their heatheniſh droſſe. He
Iſ. 45 3. that furniſhed *Cyrus* with treaſure and riches of *ſecret places*, for the building of his Temple, Ezra 1. 2. doubtleſſe had an eye to the framing and edifying of his Church in that light of knowledg and litera. ture with which he hath imbeliſhed ſuch writers. *Hagar* muſt not bear children to her ſelf, and her Miſtreſſe *Sarah* obteine none by her; and as long as this Handmaid hath her eyes towards her Miſtreſſe in due ſubſerviency, and is obſervant of her direction, while ſhe ſeeks not to rule in the houſe, why ſhould ſhe be *caſt out?* *Elias* did not nauſeate or reject the food that was brought to him by a *Raven*, an

uncleane

uncleane creature under the Law.

II.

The *Mahometans* are wont at their entrance into their *Moſquits* (or Churches) to put off their ſhoos and leave them behind them: and ſo when they bein their *devotions* they ſtop their ears, & *fix* their eyes, that their thoughts be not diverted. When we *enter* into the houſe of God we ought to *take heed* unto our goings: the ſhoos we are to put off (as *Moſes* when he entred upon holy ground) are worldly and carnall affections; we muſt deveſt our ſelves of all earthly encombrances, not bring that into God's preſence

which may *profane* his Sanctuary, but *waſh our hands in Innocency* before we *compaſſe his Altar:* much leſſe may we carry into his houſe any reſolutions of ſin, or *allowed* and *cheriſhed* inclinations to it; for this were to enter not only with ſhoes on, but with feet filthy & bemired, which cannot but *pollute* the ground we tread on, and cauſe God not only to be *angry* at, but *loath* and abominate us. And when we are engaged in duties of worſhip, a ſtrict guard muſt be kept on our *Senſes,* that they be not *inlets* to that which may *ſteal* away our Hearts, and through their *treachery* our Sacrifice be not found (what the Heathens counted

counted *Prodigious* in their *Victimes*) without a *Heart*.

III.

A Vine which is one of the moſt fruitfull of Trees, (made uſe of by God to compare the Chriſtian unto) if it be left to its naturall excreſcencies, unregarded and unpruned, ſhootes forth into many ſuperfluous branches and ſtemmes, and ſpendeth its moſt *generous* ſtrength that way, and ſo becometh weak and fruitleſſe. If God ſhould leave the beſt Chriſtian to the vitious exorbitances of his own heart and affections, and not curb and prune them, and retrench the extravagancy of

his desires, his strength would be spent on that which profiteth not, and he would soon grow barren and useless. There is need that both by his *restraining grace* he *reduce* and *limit* our desires, and by the *sharpnesse* of afflictions he cut short and check their excrescencies. *Jonah* grew *fond* of his Gourd, and God *smote* it, and therein nipt and restraind the unrulinesse of his Spirit, which would have spent his love and delight on a *silly plant*. Hezekia's *pride* was grown to such a height, that he must needs *vent* it by *boasting* of his treasure; but God *blasteth* it by sending the *Chaldeans* to *plunder* him. When mine heart doth irregularly

run

run out after vanity, let the *ſmart* of thine hand correct my wandrings, and *tame* the wildneſſe of my affections. Better I ſhould *bleed* by thy *pruning hook*, then be *cut down* by thy *Axe* as *withered* and fruitleſſe, and *caſt into the burning.*

IV.

WE may obſerve that Lightning doth work with more potency and force, where it meeteth with the greateſt reſiſtance; and acteth more on that which hath *hard* and firmly compacted parts, then on what's ſoft and yeilding, and giveth eaſie paſſage to it: hence it is, that it hath been ſometimes ſaid to paſſe

through the ſcabbard without any effect on it, and to melt the ſword in it; hence alſo, the hard Oak and firme Cedar are expoſed to its force, and feel its effects, when the Bay which is of a more yielding tender nature, is paſſed over *untouched* by it. The Judgments of God in their working are much accommodated to the temper of the Subjects on which they light. Where they meet with a *ſtubborn, unpliant* enemy, they fall with greater force, and are moſt preſſing and heavy; they will *break*, where they cannot *bowe*: the *fooliſh heart* (Prov. 19.) *fretteth againſt the Lord, he is careleſſe and rageth*; but whats the effect? *The man that hardneth his*

his neck when he is rebuked, ſhall ſuddenly be deſtroyed, and that without remedy: thoſe that are as *wild Buls* in the *net* of God, their own fury and rage doth but the more entangle, perplex, and *weaken* them; but where God meeteth with ſouls of a *ſoft*, complying, and obedient temper, his dealings are accordingly *gentle*, he *afflicteth* them *lightly*, and doth *not ſtir up all his wrath*, he doth but *ſhake his rod* over them, with which he *laſheth* the backes of others. In this reſpect, becauſe God doth thus wiſely & carefully diſtinguiſh between the different *ſtates* and *tempers* of the Patients he dealeth with, he is ſaid to *correct* us *in Judgment.*

V.

V.

AN indiſcreet, imprudent reproof hath uſually a double ill effect: firſt, in that by the fault of the *manager* (as a good *ſtory* may be quite ſpoild in the relating) the *action* in its ſelfe good, is rendred for the preſent irkſome and tedious: as a *plaiſter* laid on the *wrong* ſide may only *ſmart*, when on the *right* it would have *cured*. And next, in that it leaveth a prejudice behind it very diſadvantageous at the like future occaſion. A good *ſtock* of *prudence* and caution is in no duty more requiſite then in this of Chriſtian reproof, which requires ſuch an exact

exact obſervation of circumſtances, time, manner, perſons, &c. to a wiſe management of it. As I deſire never to *act* that *tacite* part of a Flatterer, with *ſilence* ſeemingly to *ſooth* and cheriſh him that deſerves reproof; and by a Friendly Cruelty to *betray* him into a *ſecurity*: ſo I think it both more *ſafe* and more *wiſe* to tarry on the *ſhore*, rather then *lanch* forth, when I know the *wind* will be *contrary*, and beat me back againe with *bruiſes* and *rents*. Where the perſon hath ſo much of the *ſwine* and *dog* in him, that he will *trample* under feet inſtruction and reproof, and turn againe and rent me. Chriſts prohibition warneth us not to diſpence

holy

Luk. 7.5. *holy things,* nor to *caſt pearls* to him. When the *doſe* meeteth with ſuch *tough ill humors,* that it doth but *ſtir* and *anger* them, not *purge* them out, there moſtly it is more wiſely *withheld* then *adminiſtred.*

VI.

Mark. 14. Math. 26. 44. CHriſt I find before his paſſion, repeateth the ſame prayer thrice, *Father if it be poſſible* &c. which yet is ſo far from a *Tautology,* that there is in it the *divineſt Art* of Rhetorick. For the *reiteration* is a great evidence of the ſtrong *intention* and affection of the mind: as it was the *overflowing* of *compaſſion,* which *doubled* the Compellation in that, *O Jeruſalem,*

Jeruſalem, Jeruſalem, thou that killeſt the Prophets; and of love, in that, *Simon, Simon, Satan hath deſired to ſift thee*: and the *ſweet Singer of Iſrael* is no where more *Patheticall*, then where he *twice doubles* the *Note*, *Sing praiſes to our God ſing praiſes*; *ſing praiſes to our King, ſing praiſes*; all *crowded* within the compaſſe of one verſe: he found ſo much *melody* on that *ſtring*, that he could not leave *harping* on it. *Heaven* cannot be *proof* againſt a Petition ſo often *darted* towards *it*, it *pierceth* the more *forcibly* where it is ſo by *renewed* applications *driven home*. In a *ſtrong* Prayer *force* is uſed upon Heaven, *the violent take it by force*, and when the *ſtrokes* come

come ſo *thick*, and are ſo *urged* by *redoubling*, there can be no reſiſtance. But further I obſerve likewiſe that our Saviour's latter prayer is ſomewhat longer then the reſt (as the *wave* which comes laſt ſwells higheſt) his mind was *inflamed* to a greater *fervency* in the *progreſſe*; inſomuch that at laſt his *ardency* brake out into a *ſweat*, a ſweat of *bloud*. But how often do I find that my *vigor* and *fervency* rather looſe then gain ground of my deadneſſe and coldneſſe in the continuance; my hands fall and my deſires ſinke; the ſailes flagge, which at firſt ſetting out (it may be) ſeemed to have a *full gale*. This yeildeth ſuſpicion, that the work is not

ſo

ſo *naturaliz'd* to me as it ſhould be: for *all naturall motions increaſe their ſwiftneſſe the more near they draw to their period.*

VII.

IN Civill converſes, thoſe whom we are not acquainted with, we cannot find that pleaſantneſſe and *reliſh* in their ſociety, as we do in their converſe which familiarity *ſeaſoneth* with a delightfull *guſt*; becauſe where we converſe as *ſtrangers* it is with ſome *diſtance*, and as it were under *check* and reſtraint (as in a *ſtrange* country we will not adventure any thing abroad without *guard* or convoy) and ſo not without a kind of *uneaſineſſe*

ſineſſe: but where as *familiars* we have more freedome and openeſſe. If we transfer this Experience to our ſpirituall Entercourſe with God, we ſhall find the caſe very coincident; ſurely it would be far more guſtfull and delightfull unto us, if we did not by our *neglect* of *it* keep our ſelves ſtill as ſtrangers to him. Frequency in our Acceſſes would breed a *familiarity*, that we might converſe with God with that *freedome* with which friends *open* their *boſomes* one to another; we ſhould be more *enlarged* in our Addreſſes, and that would make them have a more *pleaſant reliſh* to us. By often *treading* the way, we ſhall *beat* out a *path* to the throne

throne of grace, free from that *uneaſineſſe* and *diſcouragement* which in *unfrequented waies* we meet with: want of *Uſe* maketh that *irkſome*, which otherwiſe would be pleaſant. He who beſtoweth the frequenteſts viſits on Heaven, finds himſelfe moſt *welcomed* there, and hath the beſt *entertainment*; and he who cometh oftneſt, will ſtill deſire to come oftneſt. Therefore let thoſe who eſteem that, as void of delight in its ſelfe, which their own negligence only rendreth ſo, learne to *judge righteouſly*, and impute the effect to tis genuine cauſe: Manna is here to be gathered, if they would come out and bring pots to veſſell it up. The

Table

Table lies *ſpread*, and Chriſt
Cant. bids his Gueſts be merry; *Eat*
5.1. *O Friends, drink, yea drink a-bundantly*; but they ſtand off as ſtrangers, and will not be among his Friends.

VIII.

SAltpeter, though it ſelf obſerved to be of a *fiery* nature, yet being mixt with lue-warme water, at firſt it conteſteth with it, but when overcome and diſſolved by it, the water becometh abundantly more cold then otherwiſe it would have been. And that water which hath been warmed, and after returneth to its native temper, becoms more cold, and more ſubject to

to be frozen, then that which hath not felt the fire. The convictions of the Spirit of God, where they do not work a *thorough* change, the heart becometh afterward benumm'd into a greater coldneſſe and deadneſſe. A ſpirituall Relapſe is very pernicious: where God hath been *knocking* and ſent away with a Repulſe, in *judgment* he will ſuffer another *bar* to be clapt on that dore, and make the ſinner more hardned. He that hath conquered the good motions and deſires which heaven *kindled* in him, is given over to a more *reprobate ſenſe* (as the temper of Iron is more hardned by being *quenched* after it hath been *heated* in the *forge.*) No ſinner

ner doth more eagerly *wallow in the mire,* then he that *returneth to it after he was once washed:* and the Dog will not easily again *cast up* that Vomit which after his first *disgorging* he hath licked up. Where the *unclean Spirit* after his *departure for a season,* in his return *findeth the soul empty* of Christ, *swept* and voided of all gracious dispositions, and *garnished* with whatsoever vice may suit the entertainment of so unclean a Guest, his *reentrance* is with new Attendance, and his *Hold* is rendred *sevenfold* more impregnable then before; *he taketh to himselfe* the *black* company of *seven other spirits worse then himselfe,* and *that mans last estate is worse*

then

then his first. Lord, let me never quench those sparkes which I should be alwaies quickning and kindling into a flame, least by so doing, I make my selfe fewell for a flame, that shall never be quenched.

IX.

PLiny (as his Nephew tels us) out of *curiosity* prying into the mountaine *Vesuvius*, that he might discover the manner and causes of those *fiery Eruptions* (in Natures Kill) was devoured by them, and made *fewell* to that, by which he thought to have encreased his knowledge; and so found his *death* in his too *bold advance* in quest of that Mystery of Nature *Plin. Epist. l. 6. c. 16.*

ture. Surely to be too *curious* in our Enquiries and reſearches into the Myſteries of God, cannot but be dangerous. God hath *drawn* a Veile over ſome things, and if we are ſo bold as to go about to lift it up, he may juſtly ſtrike us with blindneſſe, even in thoſe things which were before expoſed to our view. If we *longe* after ſuch Forbidden fruit, God may by a *flaming* ſword ſet to turn to all points of the Compaſſe keep us not only from the tree of Life and Knowledge, but from all other trees in his Paradiſe. *Moſes* might come to the Hill, but not to the *burning Buſh*, *Come not hither*; if he had, it might have proved a *conſuming fire* to

to him. If the waves of the Sea have their limits ſet, *hither to ſhall ye goe*; much more man's preſumption and curioſity: And what *ſecurity* can he give himſelf that will boldly *invade* the *Privacy's* which an infinite wiſedom hath *lock'd* up in *concealement*, and breake down the *Encloſures* which the Allmighty hath ſet up. Cannot we be content to be admitted into his *Houſe* except we ranſack his *cloſet* and *Cabinet*; to be of his *court* except we be his *Secretarys?* If we have an *eare* to heare where God hath no *tongue* to ſpeake, he may juſtly cauſe us to have no *eye* to read where he hath a hand to *write*. T'is dangerous preſumption to *breake open* God's *Seale*; to goe

in queſt afer the knowledg of that, which he hath therefore hidden that we might not know it. He who is not content to look on the *Sun* where his rayes are *refracted* through a *cloud*, will but looſe his ſight by *ſtaring* on him in his *naked* brightneſſe.

X.

ONe that had a thorne run into his foot, of which he took ſmall notice, till it after cauſed an Inflamation, and Gangrene, which ſoon ſeiſ'd on his whole legge, was yet unwilling to undergoe an exciſion to prevent it's further ſpreading; but at length it ſeized on his vitalls and proved

ved *mortall*. The event of this disaster when told me, made me consider, how many inlets there are unto death, and how the most contemptible thing may be *Harbinger* to that *King of terrours*: examples of the like kind are frequent in story, of *Fabius* choaked by a hair, Pope *Adrian* by a gnat flying into his throat, *Anacreon* by the stone of a grape &c. One of the bravest Spirits that *England* ever gave a Cradle to, or Ireland a Grave, haveing received a light hurt, beneath his high mind to stoop to the dressing of it, by neglecting it lost his life: And we read of another whom the prick of a needle under the naile of his thumbe sent out of the world.

Sir. *T: Norris* President of *Munster*. *Camb. Eliz:*

Surely I cannot be certaine this day whether death may *lodge* with me before the next, if the leaſt pricke of my foot may make way for it; if the ſmalleſt *paſſage* be a *dore* wide enough for *it* to come in at and the ſoul to goe out at. Any thing from the bowe of death, when *our appointed time is come*, may be a *ſure* Arrow to hit the marke, a *thorne* may be as mortall as a ſword. Though nature had never expoſ'd our bodyes to the aſſaults of an army of 300 diſeaſes (for ſo many Pliny's Liſt informes us we are infeſted with, and a more exact accountant would finde upon enquiry that the number might be ſet much higher without any errour in the *ſtating* of

of it) yet that variety of Inſtruments, chances, ſtates, and circumſtances of life which we lye open unto, might adminiſter ſufficiently unto the *wombe* of death. Let me be prepar'd for that by every thing and at all times, which may come at any time & by any thing, muſt come one time or another. I ſhall not haſten my death by being ſtill ready for it, but make it leſſe *terrible* and deprive it of it's *ſting*. He that lookes for death daily, ſhall never meet it the ſooner, but the better and the more joyfully.

XI.

XI.

Shimei when eager in the purſuit and ſearch after his Renegades, was unmindfull of the injunction *Solomon* had laid on him, and the limits he had confined him to, and ſo ventured the *loſſe* of his life for the *finding* of his ſervants. God hath made lawes that might limit and circumſcribe the waies and actions of men, and hath menaced death for the *tranſgreſſion* of them; but moſt men are ſo earneſt in the purſuit of tranſitory things riches and pleaſures (which are but ſervants and ſhould not *command* our deſires) that they minde not the bounds which God

God hath preſcribed them. While they are in the heat of their range, and carier in ſin, there is no time for a *ſober weighing* of that ſtartling queſtion, What will *the end of theſe things* be? or for a ſerious reflexion on the *terrour* of that threatning voice, *the ſoul that ſinneth it ſhall dye.* The Voluptuous man will as little own any bounds ſet to moderate his *pleaſures*, as rivers do *acknowledg* their bankes when they ſwell and ſpread themſelves out of their due channell: the Ambitious man is as *vaſt* and *wide* in his aimes and hopes as the boundleſſe Ocean: the Covetous tradeſ-man can inch his meaſure, and foiſt in falſe weights and uſe the ballance of

deceit, while he mindeth onely his gaine, and considereth not, that his conscience is sold in the bargaine Lord let me never endanger the *losse* of my soule in the unlawfull or unwarranted pursuit of any temporal good.

XII.

IN the rebellion of *Corah, Dathan* and *Abiram* wherein they rose up against *Moses* and *Aaron* to bereave the one of his rule, the other of his priesthood; it was a dismall terrifying sight to see their punishment; the earth to open under them and swallow them up alive and close her mouth on them; that which is wont to be only a grave

grave to be their executioner: insomuch that I do not wonder that the people (which by God's command were all called thither to beſpectators) *all that were round about fled at the cry of them*; for they ſaid, *leſt the earth ſhould devour us alſo*: for though they were not guilty of the conſpiracy; yet the horrour of ſuch a ſight could not but affrighten them to ſeek for ſecurity. If we might in like manner ſe how *rebellious* impenitent ſinners goe hence into the *pit of deſtruction*, if we might in *viſible* manner behold how hell open's her mouth to receive them, and how they fall into the wombe of death which is cloſed upon them to all eternity; ſurely it would make us

tremble and flee, endeavour to avoide the danger and seek out for a *refuge*, *left it should devour us:* their *destruction* would put us on vigorous endeavours of working out our *salvation* with feare and trembling; and the *sad evils* of their *death* would be a meanes to remedy and cure the *sinfull evils* of our life. That which we cannot see by an eye of sense, we may discerne with an eye of faith, let it therfore haue the same effect on us as *believed* that it would as visibly seen

XIII.

A Subtle Lawyer desireth no more advantage in an hold

hold which he would take in a conveyance then many words; ſomewhat he will finde to faſten on, and will ſo *blanch* the matter, that that ſhall ſeem *plauſible* at laſt, which at firſt had no ſuch appearance. I *date* the beginning of the Fall from thence, where *Eve* tooke the boldneſſe to hold chat with the Serpent; if once we enter into a *diſcourſe* with the Tempter, and proceede ſo far as to *liſten* to him, we are halfe wonne already; there is a ready paſſage for him from the eare to the *heart*. Where ſuch a Sophiſter is admitted to *reaſon* the *caſe*, and our eares are open and our tongues free, the matter is as ſure *given up* as if it had been yeelded without diſpute.

Evill

Evill and Errour is of it ſelfe inſinuative and plauſible, much more when managed by ſo ſubtle and *perſwaſive* a *Rhetorician*. If the divell be entertained in our *Parlor* he will ſoon get a *lodging* in our *bed-chamber*, if we give him eaſy entrance into an Outworke, he willſoon poſſeſſe himſelf of the City. Therefore *ſtop thine eares* at *the voice* of this Helliſh *Charmer*: Aſſoon as he addreſſeth himſelf to a temptation ſend him going with an *Avoid Satan*.

XIV.

IT ſeemed ſtrange to me when I firſt underſtood that

that ſome venomous things would yeeld an Antidote to their own poyſon, and that the viper will offord a *remedy* againſt the *deadlineſſe* of his own ſtinge; and ſince I have learned that it is a frequent thing in Chymiſtry to extract *Alexipharmacall* Medicines out of things which in themſelves are moſt noxious and deſtructive; thus the Artiſt will make Mercury and Antimony, deadly poyſons, by the power of his operation to yeeld *remedy's* of rare Vertue: We read of a Plant alſo in the Weſt Indies whoſe leaves are venomous, and yet the root of it, is an excellent Antidote. Let me not then wonder that he who brought *all things* out of

of *nothing* and *light* out of *darkneſſe*, can educe *good* out of *evill*: that this Omnipotent Chymiſt can out of ſin draw a Reſtorative Elixir, and make the *poyſoned darts* of Satan prove Antidotal; that he can make our *diſeaſe* afford a Medecine; that he can out of the Gall and Wormwood of Affliction extract a *Quinteſſence* of Pleaſure, and *ſublime* tears into ſpirituall Joy. Let me admire and adore thee Lord, not only for thy grace and love in our Salvation, but for thy Power and Wiſedome in the methods of it.

XV.

XV.

THe Apoſtle compareth thoſe ſubtile Impoſtures by which Factours for Hell drew men aſide from the faith to the embracing of ſtrange Doctrines, unto *Witchcraft*. Gal. 3. 1. *O fooliſh Galatians, who hath* bewitched *you*. And 2 *Tim*: 3. (where he painteth out the condition of the laſt dayes in ſuch lively colours, as if the ſtate of our unhappy ages had been preſent before his eyes) he parallel's the ſeducers with Pharaoh's ſorcerers and Magicians, *Jannes* and *Jambres* who withſtood *Moſes*. What ſtrange effects of this

Sorcery

Sorcery have we ſeen in our daies? did Satan ever *play* ſo much *above board* and act ſo openly upon the *ſtage* as in theſe times he hath ſometimes even laid aſide his maske and adventured to appear in his *own* ſhape. And of what little availe have the Countercharms of *ſound principles* formerly inſtilled been to many on whom God hath ſuffered theſe Impoſtours to practiſe their Magick? And how have the Devil's Inſtruments by this *black* Art, and Spirituall Necromancy, raiſed out of their graves errours long ſince dead and buried, and putting a new *guiſe* on them made them walke up and down again? And many have been wrought upon

on by ſuch an unhappy *Faſcination*, that (as Machates (mentioned by *Phlegon*) ſuppoſed he had careſſed and happily enjoyed his Spouſe, when it was but a dead and rotten carcaſe; So) they have fallen in love with and eſpouſed that for truth and religion which is but Hereſy long ſince laid in it's grave.

XVI.

I Read that the *Mahometans* have *ſet* houres for their daily *Oraiſons*, in which they are ſo conſtant that not any ſecular matters, whether *impediments* of buſineſſe or *divertiſements* of pleaſure do keep

keep them from praying five times a day; whether they are fixed at home or abroad moving in a journy, when their ſtinted times come they apply themſelves to their (O that I might call them, *true*) *devotions*; and this doth every one, from him that bears the *Scepter* to him that carryeth the *Sheephooke*. How many are there called Chriſtians that cannot afford to pray ſo many times in a weeke, in a month, as thoſe Infidels in a day; that can be content to *crowd* a whole Sennight's *devotion* into one Prayer; and count them too laviſh in their expences of *time* that make greater allotments of it for that buſineſſe then they: yea, ſome think it enough

enough if they *summe* up their *lives* and *expire* their *laſt breath* with a, *Lord have mercy upon me.* Chriſt commandeth us to pray for Daily bread. Every day Manna muſt be gathered from Heaven. It is as neceſſary to the Spirituall life of our ſoules as our often repeated *meales* and *refections* to the ſubſiſtance of our bodys. We juſtly deem it ſtrange and wonderfull in ſome that we read off, who have lived without meat, ſome *whole Weekes*, others *Months*, others *years*, (and a creditable authour telleth us of one who lived 15 years withous eating or drinking.) But here a long *faſting* and Abſtinence from this Spirituall refection is a thing ſo fre-

frequent that it meriteth not ſo much admiration. But what account *Quercetan* giveth of the former, that in ſuch ſtrange faſtings the *inſpired* aire hath been ſufficient in *attraction* to afford nouriſhment to ſuch bodys; is more truly applicable here; for the ſoules of ſuch are (like Chameleons) fed on the *air* and *vanity*.

XVII.

WAlking in a hot ſummerday, I was ſomewhat annoyed with a multitude of flies and gnats *humming* about me; drive them off wholy from me I could not whatever means I uſed, yet I could

could hinder them from ſetling on me.

And thus I find it ſometimes with the thoughts and motions of my heart; evill ſuggeſtions are very buſy within me, and though they much infeſt me and are troubleſome to me, and I endeavour to drive them away, yet I cannot free my ſelf wholy from them; but they ſhall not *reſt* there: the birds might light on *Abrahams* ſacrifice, but they were ſoone driven thence. Though Satan and the Corruption of my heart do ſend forth a noxious Offſpring, yet my heart ſhall not harbour nor cheriſh them. Evill motions may ariſe within me or be injected into me againſt my

my will, but I will not be Nurſe to *foſter* the *breed*, nor hoſt to lodge or *entertaine* ſuch helliſh gueſts. As Vagrants that range the Country are wont to be ſerved, whom though we cannot prevent from paſſing through our town, yet we do not permit them to make any abode there, but whip them away, and ſo ſend them to their own home: I cannot hinder them from paſſing through me, but I will looke to it that ſuch *ſtraglers* ſhall have the Law executed on them, that they do not either make their ſtay there, or returne thither any more. Theſe Malefactours may come to me for *harbour* or *ſhelter* but the only thing I ſhall do with them,

them, ſhall be to make their *Mittimus* and ſend them away.

XVIII.

THe Rabbines tell us, according to their wonted *vanity*, that *Aaron* Exod. 32. intended not to make a Calfe, but caſt the golden earrings into the fire to conſume them; but by the operation of Satan working by ſome Egyptian Magitians in the camp the form of a calfe *came forth.*

But ſurely it is very uſuall for that old Serpent thus to *over-act* us, and make us unwittingly advance his intereſt, while we thinke with innocent intentions we drive on a good deſigne;

deſigne; to uſe *Zeale without knowledge* as an Inſtrument to promote his own *cauſe* under the pretext of God's: Where men thinke they are building a *Church* for God, to make it a *Chappel* for himſelf. *Peter* thought he had uttered that which would have pleaſed Chriſt, *Maſter pitty thy ſelfe*; yet the Devil (it ſeem's) had made him his *ſpokes-man*, *get thee behind me Satan.* That deſigne which to gaine Proſelytes and Aſſiſtants had *pro aris* ſtamped upon it in the *front*, *holineſſe to the Lord* written on it; when the *other ſide* is ſeen, ſometimes proveth to be only *pro focis*, for the advancing of a *carnal Intereſt* which ſome have ſet up to be promoted and

and driven under that Maſke: Hence hath it proceeded, that what *David* ſaid *the zeale of thy houſe hath eaten me up*, may be by a *prodigious* Inverſion truely applyed to ſome, *their zeale hath eaten up the houſe of God.*

XIX.

SErpents which in the cold of Winter growing impotent and languid retire themſelves to their dens and caverns, unable to hurt, or to ſtand out againſt the leaſt reſiſtance; when *warmth* returneth with the Sun, renew their former ſtrength and vigour, relinquiſh the holes and retire-

ments in which they lay *folded up*, can uſe their force and their *ſtinge* again and appear dreadful to the moſt armed oppoſition. Thoſe Temptations which in the ſeaſon of Adverſity, we ſeemed to be wholy freed from, or had loſt all their efficacy and force, that it was an *eaſy* conqueſt to ſubdue them; when the *Sun ſhine* of Proſperity cometh on, it *cheriſheth* and *envigoureth* them, their *number* is augmented, their *ſtrength* more prevailing, and their aſſaults more frequent; ſcarce a *ſtep* we take in which we are not in danger of a *Serpent's ſtinge*.

XX.

SOme Chriſtians have been earneſt and curious that they might know the very *day* of their *converſion*; the *time* of their Spiritual *Nativity*, when there was an *acceſſe* of *joy among the Angels* in Heaven becauſe a *new* Saint was *borne* to it; the day from which as the *Epocha* of their *ſalvation* they are to *date* the *beginning* of their Happineſſe; that they might ſet a marke upon it, and make it ſignal in their *Calendar* in a ſcarlet-Text as the Day of their *Second* Birth. But let it not be ſo much my care to

know when I *commenced* Believer as to assure my selfe that the *day* is *past*, and the *happy work* wrought. The voice by which God raiseth a *sinner* from the *dead*, is not always accompanyed with *thunder* and *Tempest*, but sometimes it is a *still voice*: He sometimes cometh early and preventeth Satan's *harvest*, and *stealeth* into the Creatur's bosome *silently* and undiscernedly before any Giant-sin hath *deflour'd* the soul: and then by no *token* can we *retrive* or finde out the determinate season, by the most careful search. Some in the *Spiritual travel* of their *second birth* have few or no painful panges, while others have sharpe and grievous throwes

throwes which make them remember the time as long as they live; as the *women* of *Israel* were *ſprightful* and *quick* and lively in ther delivery, unlike the *Egyptians*. The ſtreams of grace may be *large* and *full*, where yet the *head* of it may be undiſcovered, as the river *Nilus* hath a great and plentiful *current*, yet his *ſpringe* is unknown: The *Sun* may riſe with his head veil'd under a cloud, and unobſerved, and yet after appear in full ſtrength and glory. S. *Paul* had his eye upon the Goale, and *forgetting thoſe things which are behind, preſſed forward towards thoſe things which are before*: and (in *alluſion* to his practiſe) we ſhould not ſo much buſy our Phil. 3.13.

ſelves to know where we firſt made our *ſtart*, as minde the *running* of our *Race*.

XXI.

LEt us obſerve the ſeveral *ſteps* and *deſcents* which *Eve* made in her *fall*, that brought with it the *ruine* of Mankind.

Firſt, ſhe enter's into a diſcourſe and *holdeth parlee* with the Serpent at the *forbidden* tree, and ſo ſetteth her ſelfe out of *God's guard*.

2. She liſtneth to the *plauſibleneſs* of his pretexts, is moved with the doubts which he *ſtarteth*, and giveth credit to his

his *falſe* and *ſly* inſinuations, and believeth his lying ſuggeſtions.

3. She *looketh* on the *fruit* with a *longing* eye as *pleaſant* and *deſirable*. The heart is ſoon *bewitched* when the eye is *faſcinated*, when the object findeth eaſy admittance there, it ſoon ſet's the affections *on fire*, and the *fumes* from them *cloude* the underſtanding and make the *will* to *warpe*.

4. Her *longing* muſt be ſatisfyed; *ſhe tooke of the fruit*; her *hands* execute the commands of her perverted *Will*.

5. *And ſhe did eat*; And what els could be expected but that when ſhe had received the *cup* ſo willingly at the Devil's hand ſhe ſhould *drinke off*

the *poyſon?* But Laſtly, *ſhe gave alſo to her huſband with her:* The Devil that before was a *modeſt begger* without *door*, now he is entred *commands* the houſe; and ſhe is ſo *officious* for him as to become a Tempter herſelf, deſirous to *diffuſe* her ſin beyond her *perſonal confinement* See by what winding ſtaires we were led down into theſe depths of miſery we now are in.

Therefore give not place to Satan, not for a moment; retire not the leaſt *ſtep*: *ſtifle* his *primitive* and ſeemingly *innocent* motions; play not about the bait leſt thou be caught unawares: Yeeld not at firſt leſt thereby thou unwittingly part with thy *ſtrength* to reſiſt

ſiſt him in his following ſollicitations: If he looſen the roots of thy Faith at firſt the next *guſt* of temptation may caſt thee quite down. If we ſtop not the *journey* of ſin by a ſeaſonable *Arreſt* at it's firſt *ſtage*, the further it goeth the more ſtronge and numerous it groweth, like a River which the farther it runneth from it s ſpring the more it *enlargeth* it's ſtrea and windeneth the *Channel*. David walking on the Battlements of his houſe in a looſe and careleſs manner, gave his *eye* liberty, and in that *free* gaze it ſoon ran out of God's *keeping*, and through amorous and light glances on *Bathſhebah let* in Adultery, and ſo holy *David* became one of the *fooles*

in Israel; neither rest's he there, that was a *Pearle* in his eye, it soone becometh *bloud-shot*, and by degrees he compasseth a *cruel*, yet *deliberately* plotted murther. *Absalon* at first only entertained some ambitious thoughts, and a *secreet* desire of anticipating his future hopes and Antedating his *style* of King; but the *swelling* impostеme soon *ripened* and *brake out* to his own destruction in Rebellion, incest and murther. One sin is the *decoy* to another; and though God never pronounced an, *increase and multiply*, on it, yet nothing is more fruitful: The giving way to it is as the *pouring out of water*, which before might be kept within the

bounds

bounds of what *contained* it, but when poured forth it's course is *uncontroulable*, and we cannot limit it; it is not for us to say of sin *hitherto it shall goe and no farther.*

XXII.

THe *Panther* is wont to be taken by the Hunters by two sorts of wiles; sometimes by wine in which he hath so much delight that he will drink of it to inebriation: at other times they are wont to lay glasses for him, which while he tarryeth to behold himself in, he is with ease overtaken and destroyed.

Satan

Satan make's men *drunke* with the *pleaſures* of ſin, and then dealeth with them as he pleaſeth: By immerſing and drenching themſelves in carnal delights they are transformed into *ſwine*, (which the drunkard to a proverb moſt reſemble's) *ſwallowing in the mire*, and are a prey *open* and expoſed to *him* that goeth about ſeeking to *devour*. *Sampſon* having his mind weakned and inebriated by a too fond and ſtrong affection to his *Dalilah*, was thereby *betrayed* to the loſs of his *great ſtrength*, and laide himſelf open to the unreſiſted aſſaults and inſults of *them*, of whom *thouſands* before could not effect that which a *handful* did then. But where he

he cannot allure to *groſs ſenſuality*, he compaſſeth men with a *device* no leſs effectual and more *refined*: This *mighty Hunter* of ſoules ſetteth a glaſs before them, wherein they may view and contemplate their own excellencies; and that uſually ſo falſly *flattering* as that it ſhall repreſent a fair beautious image to the moſt deformed miſhapen face: He know's that the reflection on his own *perfections* with admiration was his own ruine, made him *meaſure* the diſtance between Heaven and Hell by a fall, and changed him from an Angel to a fiend; and from a *perſonal* experience made uſe of this ſleight to intrappe our firſt patents in his firſt *grand*

Attempt

Attempt to deſtroy Soules, in which he found ſuch anſwerble *ſucceſſe*, that no *wile* hath been ever ſince more practiſed, by none hath he more filled the Region of darkneſs with loſt ſouls: By this he ſetteth the Creature in the Throne and maketh him in a direct way advance himſelf above his Creatour. When an *unballaſted* ſpirit is ſo *overſet* and ſwell'd up with fond and vaine conceits of it's own excellencies, 't *is* eaſy for him to overturn it: When he hath ſet the ſoul on a Pinnacle there to be preſented with a large view of it's glory, and to *gaze* on it's own perfections, the *weak head ſoon* grow's dizzy and *addle* through pride. Theſe entrapments

ments the Devil had practiſed on the Publican and the Phariſee, the one he had made to run into more enormous and groſſe ſins, the other he had *ſet* his *glaſſe* before, and he was ſo *taken* with his own image, that he could find no other matter to fill his prayers with, but the recounting of his own perfections. Lord, ſuffer not Satan by any of theſe wiles to enſnare me; Not to *intoxicate* me by the *pleaſures* of ſin, and ſo *weaken*, & *ſhave off my locks*, leſt *the Legions of Hell be upon me:* Let me not drinke of the Devil's *waſſel*, his *wine is a mocker*; my Soul, *looke not on it when it is red*, when it *giveth it's colour* in the temptation, *for in the end it will bite like a Serpent*,

Serpent, and hurt like a Cockatrice: Pride goeth before deſtruction, and a high minde before a fall; therefore alſo *lay thine hand upon thy mouth*, for *God hateth an haughty eye.*

XXIII.

2 Sã. 12. WHen *Nathan* had given holy *David* a *relation* of the cruel extortion and injuſtice of the rich man in wreſting the poor man's ewelamb out of his boſome, how doth this anger kindle preſently and his paſſion riſe againſt the wickedneſſe of the injury; inſomuch that he ſtraight reſolve's, and backe's

it

it with an oath, *that the man ſhould ſurely dye who had done that thing*: But in the iſſue it ſoon proved that *David* was a little more nearly concerned in the matter then he was aware of, when the Prophet came home and cloſed with him with a *Thou art the man.* The ſentence he had pronounced was on his own perſon, and *righteous David* had unwittingly been the judge to condemne *David* the *Adulterer* and *Murtherer*; at his own barre, out of his own mouth. Doe not we thus often condemne our *own* vices in other men's Perſons, and paſſe a juſt cenſure on thoſe ſins in them which we have inconſiderately indulged in our ſelves? Many

do

do ſeverely ſentence worldly mindedneſs, ſharpely *declaime* againſt coveteouſues, brand and defie the ſenſualiſt, pronounce condemnation on the Hypocrite,& can with *heat* enveigh againſt ſuch other ſins; whereas if they would *turne* their eys *inward* they might ſee what they thus condemne within their own *boſome*; and their ſentence would be no where better applyed then to themſelves.

When I read the relation of *Judas's* curſed treachery, his coveteouſnes and diſſimulation, in *ſelling* his Maſter for thirty pieces of ſilver (*the price of him that was valued*) *betraying* him into the hands of the Jews to a grievous Paſſion and Death,

Death, making a *kiſſe* the *Prologue* to the helliſh *part* he *acted*: how doth mine anger boyle and mine heart riſe againſt his wickedneſſe? How ſeverely is *Pilate* condemned at my *tribunal* for ſentencing my Saviour? And I pronounce the Iewes a thouſand times worthy of that ſcourging, and buffeting and death, which they inflicted on Chriſt. But if I ſeriouſly reflect on my ſelf may I not finde a traiterous *Judas* within mine *own home?* I may ſtartle, and diſown it; *Judas* himſelf would not anſwer to his name, but put it of with a, *Maſter, is it I?* But ſurely it will appear I may return upon my ſelf with a, *Thou art the man*, if I conſider, that I have

I have *betrayed* Christ to my *lusts* and *delivered* him into the hands of his enemies: I have *sold* him by preferring the *pleasures of sin*, the satisfaction of my carnal desires, the *drosse* of the world before him; by advancing some fleshly interest above him: And I have by mine hypocrisy made a kisse the covert of my *treachery*. I by my sins have pronounced *Pilate's* sentence on him, *let him be crucified*: Every transgression hath been a thorne, and naile, and spear to him; I have *spit* in his *face* by *despising* his ways; and by my vanity and *pride* have cloathed him with the *purple*, the *crown* of thorns, and *reed* of reproach: he hath been *wounded* not only *for*, but

by

by my *tranſgreſſions:* Though he pronounced a conſummation of his ſufferings on the croſs, *It is finiſhed*; yet by theſe new ὑστερήματα and afterings of ſufferings, I have *acted* over the Tragedy on him again, as though *it had not been finiſhed.* Therefore, as *Seneca* ſaid of himſelf, that if he would ſeek a foole [*non longè quærendus, meipſum invenio*] he need not goe far for him, one might be found within his own skin: So I need goe no farther then my ſelf (though I cry *Hoſanna* to Chriſt) to ſeek a *Judas*, a *Pilate*, a *Jew.*

XXIV.

XXIV.

Galeacius that noble Marques of *Vico*, was so effectually wrought on and perswaded by an *elegant* similitude in a Sermon of *Peter Martyr's*, that he soon after laid down all his honours intereſts and relations at the feet of Christ, and by a voluntary choyce took up his croſs, and became a *Convert*. Perhaps the same thing *nakedly* and barely propoſed would not have made so easy and great impreſsion upon him, as it did set forth and adorned in that *Rhetorical* dreſſe. The same paſsage

ſage in a different habit, may be vigorous and piercing, or languid and diſpirited.

Hearers are generally like Bees, they go all to the *flowers*; therefore our diſcourſe may be profitably as well as pleaſingly ſtrowed with them, ſo they yeeld as much hony as they make a fair ſhew: The food will be received more readily when thus candied and ſweetned, as *Pliny* ſay's the Elephants eat their provender the better if the manger be garniſh'd with *flowers*. The aſſiſtance of oratoury (ſo it be duly applyed, and come in only as an *Auxiliary*) is no way to be ſleighted and rejected; for by this chiefely (among *ſecond means*) the Preacher

raigne's

in the affections of his Auditors, by this he *thunder's* and *lighten's* in them (as *Pericles* was ſaid to doe by his *eloqnence.*) The *palme* may ſometimes *ſtrike* more effectually then the *fiſt.* The *potion* will *down* in *ſack* which otherwiſe would have been *nauſeated*; and bitter *Pills* under the covert of ſomewhat that is *toothſome* will be admitted. The *feathers* that *impe* the arrow make it fly the faſter and pierce the deeper. Surely it could not be without the help of this *Art* that Chriſt was ſo *graphically* deſcrib'd, and (as it were) *painted forth* in his crucifixion before the eyes of the *Galatians* (Gal. 3. 1.) προεγράφη ἐσταυρωμένος. Although the *Impoſture* of that Rheto-

Rhetorick, deſerve's more reproof then commendati- which worke's on the Affe- ctions alone, and not at all on Reaſon or conſcience; and ſo *kindleth* a *ſtrange fire* in the Heart, (thorough the *glaſs* of the Fancy rather then the Judgement) which God will not own in our *Sacrifice*: As likewiſe the *wantonneſs* of that, which is as *gay* and *gawdy* in the dreſſe of every *ſentence*, as a young *Scrivener* is in flow- ring a Capital letter with his *luxuriant* pen; Truth (ſpeci- ally *divine*) will not be deck'd thus like a *ſtrumpet*, although it refuſe not that her *native* beauty ſhould have the *advan- tage* of a *decent* matronlick *er-*

Which make's me think on *Homers* deſcrip- tion of *Paris* Il. γ. κάλον Εἶδος ἔπ' ἀλλ' οὐκ ἐστὶ βίη φρε- σὶν οὐδὲ τις ἀλ- κή.

nament. The *pearles* of the Kingdome of Heaven ſhould be ſet in Gold (not in Lead) though not ſo curiouſly wrought and embeliſh'd, as that the Artifice ſhould hide the native luſtre of the Iewel. Comely and neat apparel is an ornament to the body, but if either *gaudy* or *courſe*, a diſgrace.

XXV.

A *Spartan* haveing long buſied himſelf about the carcaſe of a dead man to try if he could ſettle it firme in an *upright* poſture; perceiving how ineffectual his endeavours prov'd,

prov'd, ſometimes the head falling into the boſome, ſometimes the armes flagging downward, and the whole, at laſt, falling to the ground told the ſtanders by (who ſmil'd at his unſucceſful attempt) *T'her's wanting* (τι ἔνδον) *ſomething within*, meaning a Soul. Thus it is in dealing with thoſe who are *dead in treſpaſſes and ſins*; if we endeavour to hold up their countenances *heavenward*, and would have them fix their eye on Eternity, and an immortal eſtate, we can't *hold them* to it one moment; they preſently incline towards the earth again: if we would ſet them on their feet, and make them upright, if we would ſet their hands at work in deeds of righ-

teouſneſſe, juſtice and truth; and have them to ſtretch out their armes to the relief of thoſe that are in diſtreſſes; all is in vain; while ther's no ſpirit nor principle of motion; ſomething is wanting *within.* If God's dreadful threatnings be ſounded in their ears with a voice of thunder they hear it not; if Hell be ſet before their eyes in clear and viſible repreſentations, they ſee it not; if a ſcourge be laid on their backs their *dead fleſh* feel's it not.

XXVI.

XXVI.

'Tis a true and pithy *proverb* which is in uſe among the *Levantines*, that *Heaven and Hell are ſeated in the heart of man.* Every man is a *little world* within himſelf, and his ſoul is the *ſcene* and *Theater* in which are repreſented, the *Proceſſe* of a Court of Iudicature, the pronouncing of a ſentence of condemnation or Abſolution, a *binding* and *looſing*, and according to that awarde, an execution; in which, conſcience (as in the former it ſit's as a *deputy* Iudge under God, ſo in this it) act's

the *Executioner*; and there are in the Heart a Paradiſe of pleaſure, ſtreams of comfort on the one hand; on the other, a gibbet, fire and a racke. Doth not he find a Heaven *within* him, that hath that *certain* and ſincere and untroubled happineſſe, thoſe gleams of joy and refreſhment which a good conſcience is authour of? Let popular noiſes, vulgar ſuffrages & opinions, outward commotions and attempts be what they will, they can no more diſturbe or raiſe a wrinkle in this *inward calme* and *Pacifique* Sea, or *correct* and reſtrain that tranſport of comfort that ariſeth from the triumphs and applauſes of Conſcience, then all the thunderings and ſtorms in

in the lower *Regions* can diſcompoſe the ſerenity of thoſe which are above the ſtars: This made *Paul* and *Silas* ſing in their *priſon*, while the *foundations* of it were ſhaken by an earthquake. And doth not he carry a very Hell in his boſome, whoſe ſoul is rent and *diſtorted* with thoſe convulſions of horrour and terrour, diſtracted, by thoſe fearful *amazements*, pierced, by thoſe ſharp Agony's which a guilty conſcience puniſheth him with? Though he ſeek relief by *diverſion* to wordly buſineſſe. by conſorting with merry ſociety, by running for *Sanctuary* to falſe and flattering opinions, by rolling himſelf in his uneaſy *chaine of fire*; yet he may aſ-

ſoon forſake himſelf, as by all his Arts and methods get out of theſe *ſuburbs* of Hell.

XXVII.

OLd *Ely* who was ſo mild towards the notorious ſacriledges, Adultery's and inceſts of his ſons, of which all *Iſrael rang*, how uncharitably doth he miſconſtrue poor *Hannah's* devotion, and upon what a weak ground (only, ſeeing her lips move without noyſe) doth he build the heavy charge of drunkneſs againſt her: But afterwards perceiving his errour, he recant's, and turne's his condemning *Hannah* into praying for her.

Thus

Thus it often happen's, that those who are most mildly indulgent to their *own*, are most sharpely censorious of *others* (As the Hedge-hogge hath sharpe *prickles* without, but is smooth and soft within: And the Snakes in *Syria*, doe *sting* forreigners, but will not hurt any of the inhabitants, as some say.) He whose judgement is *suborned* or *bribed* by Affection to a too partial and soft Gentleneſſe; will on the same account, where the subject is different, be as much warped and bias'd to a contrary extreme of a too unjust rigour: For the case is much alter'd with the persons that are concern'd in it: If nature or affection be allow'd to passe the sentence,

and in judging offences to *accept* the *persons* of the offendours, the judgment must needs be partial: The same eye which was so blear'd that it could not discern a *beam* in one case, will be so quicksighted as to spy a *moate* in the other. And how apt is *hasty* and in-considerate *zeale* to pass a grievous censure, where there is no other ground for it but meer *misprision*? Those that are too forward and rash in their reproofs before they have taken sufficient estimate of the *ground* on which they are to *level* them, are often guilty of a *zealous breach* of charity. Let me imitate *Ely*, not in committing but amending his fault, and if in my haste I have preju-

prejudic'd or injur'd another by an unjuſt cenſure, let me not perſiſt in my errour, but be as unquiet till I have made ſatisfaction for my offence, as I was till I had committed it: Let me in *coole blood* make the beſt reparation I can for the wound I have given in my heat and diſtemper'd zeale.

XXVIII.

A *Dr. Spigelius*, that incomparable *Anatomiſt*, while (at the marriage of his only daughter) he was gathering up the broken reliques of a Glaſſe, it hap'ned that a fragment of it ſcratched one of his *Fab. Obſer. Cent. 5.*

fingers; but the hurt becauſe of it's ſeeming ſlighteneſs being neglected, created at laſt an *inflammation* which poſſeſs'd his whole arm, and rais'd a ſwelling under it, and in the concluſion (though he might ſeem by his excellent skill in Phyſick to have command over *death* it ſelf) by an *Empyema* brought him to his grave. Thus the leaſt wound given to our ſouls by the ſmalleſt ſin, if neglected and ſlighted may by degrees feſter and gangreen into the intolerable torment of a wounded ſpirit: And the lighteſt hurt if we have not timely recourſe to our ſpiritual Phyſitian and to the *balme* of Repentance, may grow to our irremediable woe. If we waſh not

not our wounds with our *tears* while they are *freſh* and make not ſpeedy application of the playſter of Chriſt's blood, a *ſcratch* may ſoon contract ſuch a *purulency* as may *ripen* it to an *ulcer:* Specially conſidering that the *fleſh* of the minde (pardon the *groſſeneſs* of the metaphor) is not eaſy to heal, being full of evil, corrupt and morbifick humours which will make the leaſt hurt *feſter* and *ranckle*. Neither muſt we content our ſelves with a *palliative* cure, a *skinning over* the wound; for that leave's it ſecurely to gather all ſuperfluous and noxious humours to it ſelf, as to an *Abſceſſus*, which will in the iſſue *exulcerate* and *inflame* the minde.

XXIX.

XXIX.

GOld in the Oare, as it newly comes out of the *mine*, before it hath pass'd through the fire, can hardly be discern'd from stone or a piece of hardned earth; but yet when it hath felt the furnace, and is by it purged and separated from its dross, it come's out the most pretious of metals; In somuch that the flames seem rather to *make* then *purify* the Gold. Many who before they were cast into the furnace of Affliction, had so much dross and impurity, and earthlines cleaving to them, that little of Heaven was discernable

diſcernable in them, come out of it wholy unlike themſelves: That ſearching and penetrating flame, ſeparateth the *precious* from the *vile*, divideth between them and thoſe corruptions which are moſt cloſely and intimately combined with and embraced by their Spirits: They enter into the *fiery trial* earth, and come out *Gold*: This endue's them with that holineſs and humility by which they are prepar'd for that high perfection of beauty and glory, which they ſhall be veſted with when they enter that great and glorious city, whoſe ſtreets are paved with *pure Gold*, and whoſe foundations and gates are precious ſtones. The *hue* and *complexion* of

of their ſouls who thus *paſs thorough* the *fire*, is altered; they have abandoned and laid aſide all their carnal adhærency's, repaired the breaches of their conſciences, the decays of their graces, their neglect of duties, their coldneſs in religious ſervices: Though before they were *bound* and fetter'd by their luſt, yet they come forth, (as the *three children* out of *Nebuchadnezar's Furnace*) *free and at liberty.*

XXX.

'TWas an inference that deſerved laughter which one made, who reading in the ſub-

ſubſcription of ſome of S. *Paul's* Epiſtles, *Miſſa fuit Romæ*, preſently thence concluded that ſurely *Maſs* was ſaid at *Rome* in S. *Paul's* days. *Pointz* a Jeſuite cry's out, *ther's no hopes of prevailing with theſe Hereticks* becauſe *it was long ſince Prophecy'd of them.* 2 Chron. 24. *at illi* Proteſtantes *noluerunt audire.* (ſ' Tis well (as one ſay's) *Proteſtants* were heard of in the old Teſtament as well as *Jeſuites*, whoſe name by good hap one of them hath found out *Numb* 16. 24. even as *Eraſmus* found Friers in S. *Paul's* time *inter falſos fratres.*) Many there are whoſe *dictates* are as little favour'd by Scripture, and who are not aſham'd to make as ridiculous a claime

to

to it's patronage: That will not *bring* their opinions to the word of God, but *draw* it to their opinions, and force their own ſenſe out of it, with as much violence and *torture*, as that whereby Chymiſts endeavour to extract that out of Metals which God and Nature never put into them. Such would make the *divine oracles* (φιλιτπίζειν.) to ſpeak to the *patronizing* of their own intereſt: and would *ſuborne* God for a *witneſs* to their errours. As *Caligula* dealt with *Jupiter's* ſtatue, taking off the head of it, and placing his own in the roome, ſo they ſubſtitute the *devices* of their own brain in place of the ſenſe of God's word. Yea, ſometimes ſuch inter-

interpretations and Gloſſes are given as doe not only *corrupt* but *contradict* the Text, and that with as open and declar'd an *enmity*, as that of the Papiſts, when they make in one of their Pope's Canons by the word *ſtatuimus* to be meant *Abrogamus*. Such might with greater ſhew of reaſon pretend either to a *new* Revelation, or to have found what they deliver in ſome of thoſe (ſpurious) writings, the *Epiſtles* of *Paul* to *Seneca*, the *Goſpel* of the *Hebrews*, the *Acts* of *Paul* and *Tecla*, *&c.* rather then in the Old or New Teſtament.

XXXI.

XXXI.

'Tis as ſtrange as true what we are told of the *Tarantula* an *Inſect* not unfrequent in *Italy*, that if it happen to bite any, uſually with a wonderful fit of mirth and laughter by degrees they dye away: And nothing but Muſick can cure them. A *Viti ſaltus* doth the like in thoſe who are ſeiz'd by it, their humours and ſpirits being ſo diſtempered, that they are continually *dancing* till death take's hold of them, and conclud's their *comick* mirth in a Tragical *Cataſtrophe*. Methinkes the caſe of thoſe

thoſe is much the ſame who are bitten by that Infernal Serpent; All whoſe years are ſpent in mirth, and their days in laughter, but *in a moment they goe down unto the grave.* Let us ſee a little how the humour worke's, and look on the image of this *ſpiritual* Phrenſy, and liſten to this *crackling of thorns.* Let out hearts chear us, ſay they, and let all care be *extinguiſhed* in laughter; let a *ſolemne aſpect* ne're be entertain'd in our countenance, and let a ſad looke be perpetually baniſh'd: Let a *ſerious* ſpeech be interpreted the raiſing a *Mutiny* againſt the *reigne* of Mirth, a *ſigh* be puniſh'd with manacles, and the *dropping* of a tear as the *venting* of a *Paſ-*

quil:

quil: Let him that *break's* not *out* every way in jollity (like the wheele of a well-couch'd firework, that flye's out on all ſides) be *baulked* as a male content; as one that would *blend* and *daſh* our wine with water, or that would corrupt the *charmes* of our Muſick with *diſcord*. Let us own no *care* but how we ſhall multiply and *vary* our methods of delight; how to make the enſuing day glide away with more *ſoftneſs* and jollity then his *forerunner*; how to *ſublime* and exalt *pleaſure*, & extract an Elixir from all the flowers in the Paradiſe of *Delight*; let us *eat our bread with joy, and drink our wine with a merry heart, for there is nothing better then this*: Let *diſports* and

and Revels, feaſtings and *dalliance* be our daily and nightly entertainments.

Rejoyce o young men in your youth, and let your heart chear you in the day of your youth, and walke in the ways of your heart and in the ſight of your eyes. But liſten, and you ſhall hear a clappe of *thunder*; *Know that for all theſe things God will bring you to judgement.* Your Joy is but a *flaſh*, your mirth vaniſheth in the *noyſe*, your diſports do but *impe* the wings of Time, your *feaſts* are but *Running banquets*, *ſhort* delights, your *Ordinary's* are pleaſant, but the Reckoning is Ruine, your Dalliances do not *embrace* content, your Muſick is as empty as *ſound*. Eccl. 9. 11.

What

What is the ſumme of your miſery, the frolickſome exceſſes and extravagancy of your mirth are the Harbingers of anguiſh and ſorrow; theſe *ſymptomes* are the Prognoſticks of deſtruction, *the end of theſe things is death:* Eternal wrath is entail'd upon your momentany delights, and nothing can cut off the entaile but an act of *ſoveraign* mercy: The *Kiſſes* of Pleaſure (like *Joabs* to *Amaſa*) are but a *gloſing* to maſke the conveyance of the *Sword* into your *bowels.* Surely that laughter well deſerve's experienced *Solomon's* definition of *Madneſs*, which is thus the forerunner and *ſymptome* of deſtruction: Which (as he ſpeake's elſwhere)

Prov. 26.18

elſwhere *caſt's arrows and fire-beands, and death*, and all *in ſport.*

XXXII.

WE read of *Agrippina* that the courſe ſhe took to deſtroy her husband *Claudius* was, by tempering poyſon at a banquet with the meat which he moſt delighted in, a *Muſhrome (boletum medicatum avidiſſimo talium ciborum obtulit.*) And we know that what is venomous, being mingled with Wine, worke's more *furiouſly* and incurably then with Water. The Devil's great buſineſs is, to ſearch into Suet. Claud.

our tempers, thoughts, inclinations and affections, that finding which way the *pulse* of our ſoule beate's he may apply himſelf accordingly; that he may ſuit and attemper his temptations ſo, as moſt effectually to work on the humour that abound's moſt in us; that he may lay his poyſon in our daintyeſt diſh; and *bait* his *hooke* with what he is ſure we will ſwallow with moſt eagerneſs If he finde's the heart bent upon Riches, he will preſent ſuch a man a *golden Idol* for him to fall down unto (as *Nebuchadnezar* ſet up an Image of *gold* for his ſubjects to worſhip:) When he entred *Iudas* to hurry him to that horrid treachery, 'twas a *ſilver Key* that

that let him into his *heart*, and he knew that the Bagge which he *carryed* was ſo cloſely *hug-g'd* by him, that poyſon would be beſt convey'd to him in a *Cordial* of *gold*. Are unclean and wanton deſires accuſtomed gueſts to his ſoul? The Devil will be the Pander to his luſt, and by effectual contrivances will ſo order things as that they ſhall fall in with the *cur-rent* of his affections: Thus he endeavoured to compaſs *Da-vid's* death by the *poyſon* of a *look*; & when he found *Amnon's* ſoul hot with this *Feaver*, he by *Ionadab's* mouth inſpire's a *craſty ſetch* into his head of *feigning* himſelf *ſick*, whereby he inveagled his ſiſter. Hath pride and Ambition the *throne*

in his heart? How doth the Devil *sublime* his thoughts, and raise them up to high and soaring hopes; engaging him in such designes as cannot be compassed but by wading through deep and enormous sins: Thus *Haman* that he might *engross* the favour of his King, and shine with a lustre of glory free from that *shadow* which the contempt of *an unbended knee* seem'd to *eclipse* it with, is draw'n to contrive a cruel *epidemick* plot against the whole nation of the Iewes; and which prov'd in the upshot most fatal to himself in an *advancement* which his *ambitious* thoughts had never proposed to him.

XXXIII.

XXXIII.

THe Univerſal *Center* to which all the *thoughts a-ctions*, and *contrivances* of Men, tend, the *Point* to which they are all directed is *Contentment*; this is the great *Spring* to all the *various motitions* of Mankinde: And however diſtant and contrary their ways and courſes, their inclinations and conſtitutions are, yet here they all meet and *concenter* in this one reconciling object: They doe perhaps propound to themſelves as ſeveral *Idæa's* thereof as they have different *faces*, but their deſire

is one and the ſame. Contentment is that which the *Learned* ſeek's to attain in his induſtrious queſt after knowledge, this *Jewel* the *Merchant* ſeeke s in his dangerous voyages, the *Ambitious* in his paſſionate purſuite of Honour, the *Coveteous* in his unwearyed heaping up of *treaſure*, the *Laſcivious* in the pleaſing charmes of beauty, the Conquerour in his earneſt deſires after victory, the *Polititian* in his deep deſignes and crafty knacks. But alas! The miſery of men is that they would find that in the *variety* of the creatures, which is no where to be found but in the *unity* of the Creatour. It is not in the Wiſe *Solomon's* dear bought Experience, in the Rich

Rich Fooles full Barnes, in ambitious *Haman's* ſtate & *Grandeur*, in *Ahab's* raviſh'd Vineyard, in *Sampſon's* lovely *Dalilah*, in *Nebuchadnezar's* Rule over the World, in *Achitophel's* deep-pated Witt. It is peculiar to God's Wiſdom to *engroſs* all content in his own hands that he may diſpoſe of it *by retail* to the children of men, and enforce all, either to purchaſe it of him or want it. Hence it is that men generally *waſte* themſelves in deſires, *tire* themſelves with labours, *form* new projects, and yet all this while *ſpend their mony for that which is not bread*; and take up with *glaſſebeads* inſtead of that *pearle of price*. I condemn their *deſires* as unjuſt, not becauſe

they are without *prudence*: No matter though they be *unsatiable*, if they were not *blind* and fix'd on objects too scanty and disproportion'd. God as he is the only Principle of Being, so he is the only Fountain of content; I will therefore desist from all vaine, amazed and unsuccesful pursuits of it within the bounds of finite things where it is not to be found, and procure a *Patent* of it from him who hath reserved the *Monopoly* of it to himself.

XXXIV.

XXXIV.

ONe say's of *Italy*, that though in it there be a great many *Sanctuary's* to provoke and stirre up to prayer, yet the people thereof have little or no devotion, And in this respect he compare's it's condition to that of Bells, which call men to *service* & never enter into the *Church* themselves. Many there are who can teach others to know and practise that, which themselves have learn'd to *know* only not to *practise*: (Like *Schenbelius*, that great *Mathematician*, but by Book only, *Guevara.*

not by Practice; who being required once in an Army to make use of his *Quadrant*, knew not the difference between, *umbra recta*, and *umbra versa*:) Whose *lives* and Doctrines are so little *relative*; that they are a downright *contradiction* to each other. Their *precepts* are a Directory for the way to *heaven*, but their *examples* if follow'd would lead to *Hell*. They never ruminated on that prudēt advice of wise *Solomō*, *if thou be wise, be wise for thy selfe*; carrying their wisedome as birds doe Meat to their young, not in their breasts but in their Beakes: Like the holy *Paræmiast's standrer*, though they *speak well* yet there are *seven Abominations in their heart*:

Prov. 26.

At

At the beſt they are but Fooles that have learn'd to be *wiſe by rote* only, *not for themſelves*, and their *Clergy* will ſcarcely ſave thē at the tribunal of the Judge of all fleſh who hath no other peculiar reſpect for *him that know's his wil & doth it not*, but a greater number of ſtripes to reward his learned folly. Such, what they *teach* is good warrant for our practiſe, but what they *doe* is unſafe Preſident for us to live by, becauſe *th y ſay and doe not*. Where I meet this unhappy *conjunction* of a *bad* life and *good* Doctrine (a Light *ſhining* but not *burning*) the one may excite in me indignation & pity, but the other only merit's my *practiſe* (though we are all more apt to tread in the footſteps of Example then

Precept, ſo Apiſh is our nature) what he *ſaith well* belong's to all, but what he *doth ill* ſhould be left only to it's Authour as his *crime*, not follow'd by others as their *rule*.

XXXV.

THough our *Laws* make ſo great a difference between an elder and younger brother, that the elder hath aſſign'd to him the maine bulk of the eſtate; yet it doth not ſo intirely goe into his *propriety*, but that the Father chargeth it with requiſite proviſions for the younger: The meaſure whereof if it be not determinately

tely limited, the greater engagement his Father's confidence in him lay's on him not to frustrate it by a too contracted and narrow dispensing. God who is the *common Father* of all; never so far either gratify'd the lusts or disregarded the indigency's of men, as by a large affluence to designe an indulgence to the excess; and luxury's of some, and in the mean while no way to provide for supply of the *necessary* wants of others: No, he hath given an Abundance to the Rich upon this *Proviso* that the Poor is to have his *Dole* out of it: God hath plac'd them in the midst of such Affluence not as *Proprietary's* but rather as *Stewards*, the things that

are

are in their *poſſeſſion* are not meerly and intirely their own, though they have the *diſpenſing* power given them: And according to their Receipts ſo muſt be their disburſements, if they expect joy and reward at the laſt great *Auditing* of their *Accounts.* They are God's *Almoners* and muſt relieve the poor out of their ſurpluſage. Though God's *hand* of Providence doth not *deale* out to the indigent their portion immediately, yet he hath given a *right* to be ſupplyed out of the Largeſſes of the others. And the Scripture's ſilence in a punctual limiting the proportion of our charity and as it were truſting it to our hands ſhould the more engage us, not

not treacherouſly to deceive that truſt by ſcanty allotments: Foraſmuch as thereby we not only detain the Rights of the Poor, and turn their Lot into inſtruments of ſupply of our pompe, exceſs or covetouſneſs; and ſo ſin againſt them; but alſo againſt God, in the unfaithful management of that *Truſt* wherewith he engageth us to take care for a ſupply of that part of his family which is bare and needy.

XXXVI.

I Find it to be more hard to *combate Pleaſure* then *grief*, and that I am more eaſily *foiled*

led by the *inſinuating* and victorious nature of *that*, then overthrown by the open and *harſh violence* of *this*: For grief where it make's it's onſet can't hold any intelligence within me to facilitate a ſurpriſal, but Pleaſure hath a *treacherous* party in my boſome that have ſecret compliances with her, a thouſand *Paſſions* that favour her Admittance and by all endeavours ſeek to *fruſtrate* my reſiſtance: The ſoul *barricado's* itſelf againſt grief, and by all *wards* ſeeke's to keep off the fury of it's aſſaults, but to pleaſure it ly's open and naked, and upon laying *ſiege* or *retrenchment*, it ſoon hearken's to the *ſummons*; it admit's of *Parlyes, Truces, Correſpondency's*,

cy's, and *Compliances* here; whereas in the other war, it fight's it out to the laſt, without *quarter*; that is like the ſtriſe between the Torrent and the *Damme*, alway's ſtrugling to force one another, but this is like that between *Wind* and *Tide*, which ſometimes ſtrive, ſometimes come about and are both of a ſide. The *will* keep's it's *forces* firmly united and cloſely conjoyn'd when ſhe *enter's* the *liſts* with *that*; but when Pleaſure is to be reſiſted they are divided and diſſipated and not eaſily rallied. The ſoul's reſolution will not be born down by force, but it gently ſerrender's to the *delight* that would *corrupt* it: It ſoon come's to a Treaty here but,

but the *ſtormings* of *grief* it firmly oppoſeth. Therefore I will adventure to pronounce it, though it be a bold Aphoriſme *that it is more eaſy to live on the dunghil of* Iob *with patience*, then in *the midſt of* Solomon's *great affluence and ſoft contents with moderation:* Thoſe *pathes waſh'd with butter* (as the Scripture phraſeth it) muſt needs be more *ſlippery*, and *ranke*, then the way that hath *blockes* and *croſſes* in it, or that is ſtrewed with the *ſalt of affliction.*

Surely if we goe out upon an Inqueſt, and retrive the examples of thoſe, who have marked the way's that lead to deſtruction with their bloud, we may return with that in our

our mouths. Adverſity *hath ſlain her thouſands*, but proſperity *her ten thouſands*. King *James* once asking a Gentleman of note, what the people talked of the *Spaniſh* Navy, was anſwer'd, Sir, *the people is more afraid of the* Spaniſh *match, then of the* Spaniſh *Powder*. I more fear Satan's *kinde offers* and *courting* addreſſes, then his *hoſtile* attempts.

D. *Balcanq* lett. frõ *Dort.*

XXXVII.

IT may be obſerv'd that our Saviour ſometimes where the *beams* of his *Deity* have broken forth doth ſtraight caſt a *cloud* over

over them and *ſhut up* his great and Divine miracles with, *See you tell no man:* He will not permit his glory to appear in it's *full* and *unalloy'd* luſtre, but draw's a *Curtain* upon it. How far different from this is the Spirit of many we meet with, whoſe only deſire is that they may *dazle* the eyes of others with their *ſplendour*; who would have all they doe taken notice of and ſet on Record, and eſteem that treaſure to be as good as not poſſeſs'd and enjoy'd which is *unknown:* That look on a vertuous modeſty only as a fine *innocent qualification*, ſerving a little to commend and ſet off a man under the defect of more real merits: They deſire always to be on the

the *ſtage*, and to be *acting* ſome part that may procure them ſome *renowned Title*: *Glory* is the *Center* to which all their actions are directed, and they care not how *crooked* the *lines* they draw and pathes they proceed in are, ſo they all *concenter* in this. Their great aime is to gaine *Admiration*; and that I may ſo far gratify them, I will *wonder* at them, but it ſhall be only becauſe of the folly and vanity of their humour; it were a wrong to our ſelves to *envy* them, becauſe they are indeed below deſerving it, or to *pity* them, becauſe they think themſelves above meriting it. In truth, they are but the wonder of fooles, and the fooles of wiſe men.

men. Chriſtian modeſty teacheth a prudent man, not to expoſe himſelf to the greateſt *advantage* of view, nor to live at the higheſt rate of his value: Some Talents are beſt improved when laid up: And ſolid and true eſteem and reputation *grow's* the more by being *ſuppreſsed.* Many a rich mine is encloſed in the entrails of the earth, and many a fair Pearl ly's in the Sea's womb which never came to view, or ſhall come.

XXXVIII.

THey who indulge themſelves the divertiſement of

of reading *Romantick ſtorys* & fables, do experience, that though they know all to be falſe and fictitious, yet many times they can't hold from having as violent Paſſions as if it were true; and as if they ſaw that *really* before their eyes, which they are ſure is but *painted*: Sometimes they are under a *tranſport* of *Joy*, ſometimes of *Sorrow*, as it pleaſeth the *Romancer* to tell his ſtory of *good* or *unhappy* fortune: They are in *fears* when extremity of danger is repreſented, and in *hopes* when a good iſſue of the matter ſeem's to open itſelf, and that with as lively a ſenſe, as if they were in good earneſt intereſſed in the affair: And though ſtill they can re-

flect

flect on all as the *dreams* and *fancyes* of another man, yet when they find themſelves ſo truly afflected they are ready to think them their own proper concernments. This plainly evidenceth what *vain, irrational* things our *Paſſions* for the moſt part are: How *eager* and vehement they may be in the purſuit of that which is as empty as *ſhadows* and *dreams*: And it would be a good Leſſon from this Experience to learn how little we are to *truſt* their Impoſtures and the Repreſentations of our deceitful Fancy's there, where the matter is of a more concerning and weighty nature: It being an *approv'd* Rule in Prudence, *never to truſt thoſe entirely who have*

have deceiv'd us, though but once. How great folly is it in us, to permit our ſelves to the hurry, of theſe blind and hood-wink't, yet *impetuous* guides? In this inſtance likewiſe, methinks we have an inſight into the miſery & unhappineſs of our Natures, what a ſtrange & ſecret *violence* Senſe exerciſeth over Reaſon; what a *tyrannical* power Paſſion uſurpeth in the Soul: How extremely *contagious* the neighbourhood of the inferiour faculty, the Imagination, is to the higher and more *refin'd* the underſtanding part of the ſoul: Certainly, there is in man more of the earth out of which he was taken and *fram-ed*, then of that *living ſpirit* which was *breath'd* into his *no-*

ſtrils: Ther's more body then ſoul in this proud creature which think's himſelf created to have dominion over all others.

XXXIX.

SAint *Paul* when he was breathing out threatnings and committing *Murthers* in the high *roadway* to dãnation, was met by God, & by a ſuddain arreſt *made ſtand*, thrown *off* his horſe, and forced to *ſurrender* up his heart heart. Sometimes God ſet's a ſtop to a ſinner in his hotteſt cariere, when he is (like that Son of *Nimſhi*) *driving furiouſly*, and *break's* his

his courſe on a ſuddain while in his full ſpeed: His proceedings in this work are not always gradual and leiſurely, but he delight's ſometimes by a ſpeedy *reſcue* to recover thoſe entirely that were deepely *ſunk* into the jawes of Hell; and by a *mighty* ſurprize to bring them on their knees to begge for peace whoſe hearts are full of *rage* and *war* againſt Him and his Laws, ſo that the ſuddeneſs of the work may ſeem to anticipate all previous promptneſs, diſpoſitions, and inclinations to good. How ſoon do we finde the *Jailour* (Acts. 16.) *anointing* thoſe wounds which a little before his own ſcourge had *inflicted* on the Apoſtles: And that *proling*

ling extorting Publican *Zacheus* from a *grinder* of the *faces* of the poor is on a ſuddain become a charitable *refreſher* of their *bowels.*

XL.

QUeen *Elizabeth* before ſhe came to her Crown, being kept in reſtraint as a Priſoner, hapned to hear a ſimple Milkmaid ſing chearfully in the field, while herſelfe was more enclined to ſadder *Aires* of ſighing, then ſinging, which occaſioned her to ſay, that *that poor maid was happier then herſelf.* Peace and freedom of heart and contentment is more

more often to be found in a cottage then under a high and magnificent roofe: The greateſt outward ſplendour and pompe cannot ſecure againſt misfortune, or give one night's ſleep (though it doe diſturbe many) or ſatisfy any appetite of reaſon or nature or religion; all which the meaneſt fortunes may afford. Worldly glory and grandeur only make it poſſible for a man to be made more profoundly and extremely miſerable: It is the unhappy Priviledge of being advanced to a great height that it make's a man lyable to a greater and more ſadly calamitous *fall* (As the *Shell fiſh* is carryed up by the Eagle high into the aire, only that he may

be the more ſurely broken in the caſting down.) A great condition is expoſed to great croſſes and misfortunes; but rags and a mean fortune can have but ſmall ones. However, it is certain that greatneſs of ſtate is but a great vanity; and high fortune is nothing but danger, trouble, and temptation. I would rather chuſe a mediocrity then the higheſt condition: There I am high enough where I can beſt ſtand upright, and where my fall can be leſt miſerable & dangerous.

Fata ſi liceat mihi
Fingere arbitrio meo,
Temperem Zephyro levi
Vela, ne preſſæ gravi
Spiritu antennæ tremant. &c.
Sen. Oed. Act. 4.

XLI.

XLI.

IT is ſtoryed of *Primiſlaus* firſt King of *Bohemia* that being rais'd from a very mean birth to that top of dignity, he always kept his country ſhoes by him to minde him from whence he took his riſe to that advancement, and prevent pride and inſolence. And we know *Agathocles* would always have his table furniſhed with earthen veſſels in memory of his being raiſed from a Potter to be King of *Sicily*. Methinks every man carry's that about with him that might temper and allay his pride and vanity

were his advancement never ſo high, either in external things, honour, and riches, or internal endowments gifts and accompliſhments of minde; were he no ſtranger to that great and neceſſary work of ſelfreflection: For let him conſider his *Extraction*, his ſoule was drawn out of *nothing*, and his body formed out of the ſlime of the ground, a clod of *earth* kneaded into humane ſhape: If he would think on his *relations*, *corruption* is his Father, and the *worm* his mother and ſiſter (*Job.* 17. 14.) Surely that mā muſt needs forget his riſe, and alliances, that entertain's pride and vain glory; and he need only ſtudy and minde himſelf to learn to be humble.

XLII.

XLII.

IT hath been a matter of no ſmall debate where *Paradiſe* was ſituated; ſome placing it beyond an immenſe Ocean, others by an extravagant fancy have made a room for it near the *Moon's* Orbe, ſome in the third *region* of the aire, others have ſet it under the *Æquinoctial*, moſt in or about *Meſopotamia*: But the enquiry is as fruitleſs as it is curious; and the certaineſt determination we have of it, is that which placeth it in *Terra incognita*, I mean out of the Sphear of our knowledge. All the Paradiſe

that now the Scripture ſpeak's of is that *third heaven* into which S. *Paul* was rapt. I will not employ my ſelf to ſeek where that Paradiſe was which we loſt, while I know where that is which I muſt buſy my ſelf to ſeek. Our ſin ſet the guard of the Cherubins and flaming Sword at the entrance of that, and hath ſince ſpoiled and defaced it's glory; our Saviour hath opened a free paſſage to this, and hath prepared it for a reenſtatement of us in happineſs; and this which our *ſecond Adam* hath purchaſed doth in as great a portion ſurpaſs that which the *firſt Adam* loſt, as the higheſt heavens do excel the beautifulleſt and richeſt earth: For that Paradiſe

was

was but as a tranſient repreſentation and type ſhadowing forth the much more exceeding and abiding glory of this our heaven.

XLIII.

IT is obſervable in what manner the contention between *Abraham's* herdſmen and *Lot's* is related *Gen.* 13. 7. *and there was a ſtrife between* Abraham's *herdſmen and the herdſmen of* Lot's *cattel* (and immediately follow's in a ſtrange ſeeming dependance at firſt bluſh) *and the Cananite and Perezite dwelled in the land:* Which ſurely the Spirit of God inſerted as no

ſmall aggravation of the unſeaſonableneſs of the ſtrife, that they ſhould fall out and quarrel while the Heathens lived ſo near them and were looking on, and ſo expoſe their Religion to contempt and reproach. How great an aggravation have our diſſentions and differences receiv'd from the neighbourhood of thoſe that are Adverſary's to the Truth who have delighted themſelves to look on, and ſee our ſcuffles, and have clap'd their hands at the ſport, ſaying *Aha, ſo would we have it*; from hence alſo taking occaſion to reproach and vilify our Religion. As S. *Paul* ſay's of ſpeaking with ſeveral tongues, *would not he that come's in ſay you are mad?* So when thoſe

1 *Cor.* 14. 23.

that

that are without hear of ſo many diſſenſions and brawles ſuch jangling opinions among us, *will they not think us mad?* They will not eaſily be induced to believe there is a Church or Temple of God building, where there is ſuch a noiſe and clatter of knocking of hammers & *iron inſtruments.* Surely *Sion* can as ill be built with *diſcord of Hearts* as *Babel* could with *diſcord of tongues.* God is not wont to be in the *whirlewind* of diſſenſions and uproars but in the *ſtill voice*: And that *Heavenly Dove* the H. Ghoſt, like the *Halcyon* build's his neſt only in a *calme.* Though the *garment* of the King's daughter the Church be of *divers colours*, though there be variety of gifts, yet it

ſhould

ſhould be like Chriſt's garment without *ſeam*; *in veſte varietas ſit, ſciſſura non ſit. Lines* the nearer they approach to the *Center* the nearer they come to one another, and thoſe are at greateſt diſtance from God who are furtheſt off from one another in uncharitable differences.

But have the *Canaanite* and the *Perezzite* been meerly lookers on, or have they not had an other intereſt in the *ſtrife*, by ſtrong and ſecret influences cauſing and fomenting differences and contentions, and kindling ſparks into a flame? Surely the *hand of Joab hath been in all this matter*: To this *ſower of tares* we are in great part to impute the ſtirres and diſturbances which new *Di-*

ſciplines,

ſciplines, new *Doctrines*, *Sects* and *Schiſmes* have raiſed among us: Who hath been diligent in improving that rule in the *Machiavelian Politicks*, *Divide & impera*, making diviſions & diſuniting that he may bring the broken parties more eaſily under his own Maſtery.

Let the words of my mouth & the meditations of my heart be acceptable in thy ſight, O Lord my ſtrength and Redeemer. Pſ. 19.

READER,

READER,

THat the remaining pages might not be left vacant and naked, I have inſerted a *Poeme*, which I intreat thee to receive with the ſame Candour, with which I deſire thou wouldſt accept the reſt.

THE SOULS VALEDICTION TO THE WORLD.

Ἐπιθυμίαν ἔχω εἰς τὸ ἀναλῦσαι, I deſire to be diſſolved, *Phil.* 1. 23.

Come Death, and antedate thy blow;
Why are thy Charriot wheels ſo ſlow?
Is Time grown ſluggy? or haſt no dart
To ſmite through ſuch a willing heart?
Oh! that ſome kind and wiſh'd diſeaſe
Would haſt my unexpir'd releaſe;

That

That Agues shakings, Cholick's wind
And Dropsy's water were combin'd
To make this claiey Cotte to fall,
And storme its too well temper'd Wall;
Or that a Feaver's fire would burn
And turn't to ashes for my turn!
What's Life? a span of nought but trouble,
Lesse, like its Hierogliphick Bubble,
In frailty then in emptinesse;
Its reall Ills have no redresse
But by the shadows of false Joies:
Its Good's exceeded by alloyes
Of much more numerous misery:
Nor doth 't in Æquinoctiall lye
Of night of Griefe and day of Pleasure;
It drinks in Sorrow in large measure,
But tastes of Joy, it gleanes of this,
Of that its fertile Harvest is.
Now Hope deceives, then double Doubt
And baser fear do justle't out:
Now griefs disturb, and cares divide,
Now passions blind, and errors guide.
Had my life by Methuselems fate
Ten Ages thrown into one date,
My sorrows would renew, till death,
As oft as I renew my breath.

I'm

I'me weary of the World, and can
Not reliſh more its huſks and bran.
How doth this grand Impoſtor cheat
Blind mortals, giving ſtones for meat,
Scorpions in lieu of fiſh, and Aire
In ſtead of food, Chamæleo'ns fare!
How doth ſhe traſh obtrude for treaſure,
For true delight counterfeit pleaſure!
She makes her baſtard bullion price
To barter for rich Merchandiſe,
(As fooliſh Indians are deceiv'd
For Beads to be of Gold bereav'd.)
Goe, riſle her Exchange, and there
Thou'lt find but toies and trifling ware:
Ranſack her Chequer, and thou'lt ſee
Droſſe and adulterate coines there be.
The temptingſt fruit ſowr reliſh leaves,
And at the rotten Core deceives:
The faireſt Apples thou canſt cull
Vaniſh to cinders if thou pull.
Every grain of Gold hath Clay
Mixt with't, and pounds of baſe alloy.
What poiſon and what mortall Ills
Men ſwallow under guilded Pils!
Vaine pleaſures do but ſo content
Our feaveriſh minds, as to torment

The

The more, improving hot desire
To a more fervent ravenous fire;
As waters in a Hectique please
Greedily swallow'd with false ease,
But the deceit of that relief
Is follow'd with redoubled grief.
Blith mirth, and unctuous delights,
Daies spent in jollity and nights
In downy soft reposes be
Sirenian baites, and vanity
That fair and flattering Glosse doth borrow,
Specious and complemental sorrow.
When will my thread of life be spun!
Time shake thy Glasse, thy sands don't run;
The wings of Hours unpinion'd are
Else sure they'de move more swift by far.
Oh that I might find heavens eares
Not proof to th' Rhetorick of my tears:
That 't would no longer me deny
The easie priviledge to dye!
A thousand drags and nets are cast,
And Stratagems and Engines plac't,
To circumvent poor mortals way,
Who, had Hell no Arts to betray,
No sleights or force, too proncly do
By inward promptnesse Death pursue.

what

What treachery, what traps and ſnares
The world hides in her ſmiles or teares!
Do charming looks ſmooth up her face?
She would but kill by an Embrace:
Or if the Crocodile do weep,
Purpoſe of death ſhe ſtill doth keep.
How oft by kind and fond addreſſe,
By gloſing words and fair careſſe,
Hath ſhe attempted me, and I
Alas! too often did comply:
My eaſie ſoul too oft did yield
Her ſoveraign conquering look the field:
But ſoon I found that I was led
By fair ſpeech to a Bankrupt *bed.*
Her ſtrong Proteſts of pleaſures great
Riſ'd hopes but to a ſad defeat.
The Honey (I remember't well)
Had in't a taſt of Death and Hell;
And every traiterous kiſſe bred ſmart,
Maſking a ſword aim'd at the Heart.
All her ſweets had bitter cloſes,
Thouſands of thornes *did guard her Roſes.*
Her Gemmes were flaring glaſſe I found,
When viewd in a full light all round.
Oh that my Leaſes *date were here*
Determin'd, and that ſlight debt were

To

To Nature paid: this Tenement's wee
My inmate soul would fain forgoe,
Tis a small boon, an easie suit,
No great Almes; Oh that heaven would
Alas! how I'me divided here (do't
Amphibious 'twixt hope and feare!
Now hopes do raise, and Joies tide in;
Then fears dejects, and griefs begin.
Now faith absolves, and love inflames,
Then guilt condemns, and folly shames.
Now heaven shines, and clear light guides;
Then errors darken, doubt divides.
Alas! my actions all are stain'd
By flesh, and every word profan'd
By sinfull and corrupted breath,
And every thought doth merit death.
How oft my lab'ring Mind would dart
Desires to heaven from my heart,
But heavy clogs do dragge it back,
And make its strong endeavours slack.
Oft have I spread my ready wing
(As Larkes when going to soar and sing)
And thought to mount a pitch as fair
As ever towring Hawk i'th' aire;
But fleshe's leash and tiresome weight
Did check and soon restrain my flight.

How

How wavering and inconſtant is
My heart: how apt to leave its bliſſe
In vaild perſuits! how apt to change!
How often doth the vagabond range!
Maugre the fetters and the tyes
Of all my vowes, my watchfull eyes,
The diſcipline of my ſtrict care,
Tis often gone ere I'me aware.
At the bright flame of golden Traſh,
At Honour's every glittering flaſh,
At Pleaſure's wanton fires, my mind
Too ready to diſſolve I find;
And melting like to eaſie wax,
To break reſolves as threads of flax.
Theſe ills that are upon my breath
Entail'd, nought can cut off but Death;
Oh that 'twould charitably ſmite
This breaſt that ope's ſo fair a white!
Would the ſalt humour of mine eies
(Like Aquafortis*) break the tyes*
And chaines that ſhackle me, I'de vye
Flouds with the boundleſſe Sea, and dye.
Oh! might I have ſo full a ſight
Of Heaven as by ſtrong rapture might
Oppreſſe my weak mortality,
And ſtretch my heart ſtringes, till that I

[illegible] a passage free
[illegible] unlock'd to flee
[illegible] of Desire!
[illegible] thus to expire,
[illegible] my Death to find,
[illegible] like calcind.
[illegible] by large and lavish grief
[illegible] for deaths reliefe
[illegible] tears (tears without noise
Are louder languag'd then a voice)
[illegible] might quite dissolve and melt,
[illegible] the swelling streame I felt
[illegible] to make its vent, and fly
[illegible] Heaven in one great Sigh.

FINIS.